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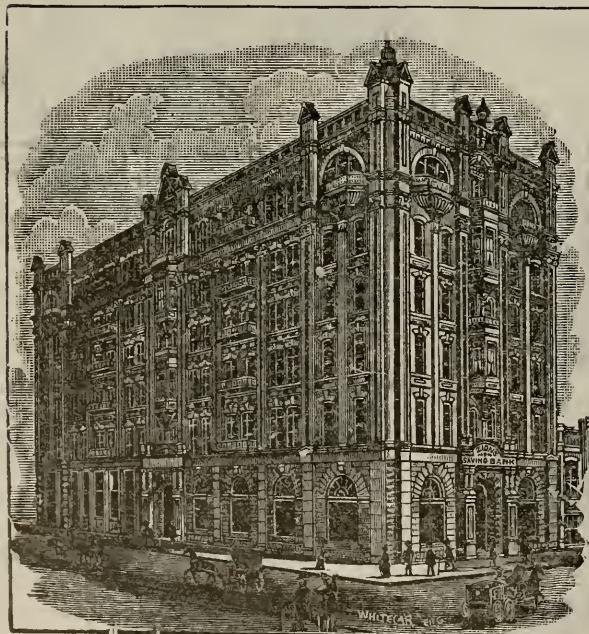
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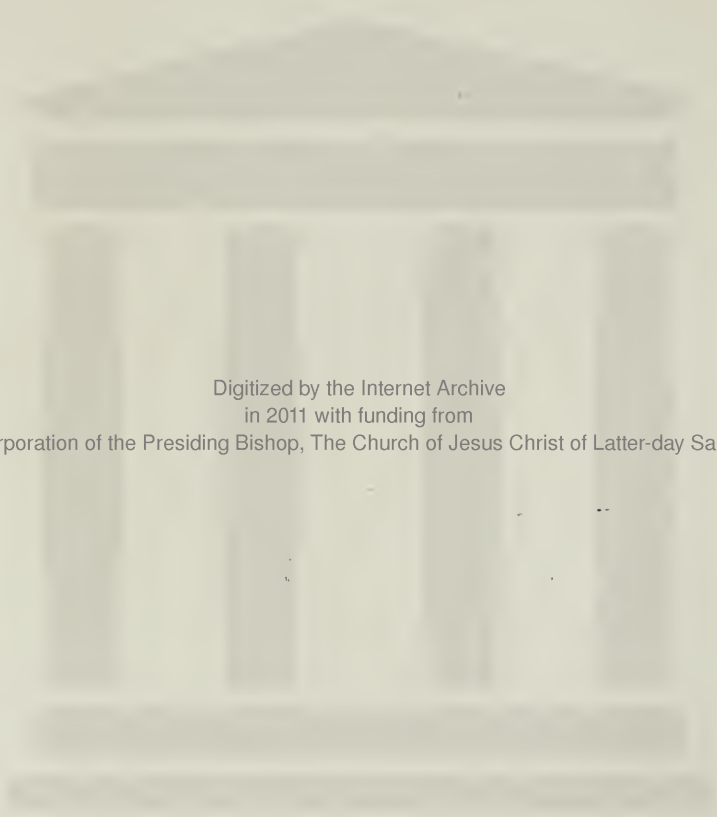
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DR. MILTON H. HARDY,
First Territorial Secretary Y. M. M. I. A.

IMPROVEMENT ERA.

VOL. VI.

FEBRUARY, 1903.

No. 4.

THE "MORMON" DOCTRINE OF DEITY.

A REJOINDER TO REV. C. VAN DER DONCKT'S "REPLY"
TO ELDER ROBERTS' DISCOURSE ON THE
ABOVE SUBJECT.

BY B. H. ROBERTS.

III—MR. VAN DER DONCKT'S CONTRASTS BETWEEN MAN AND GOD.

Of the Intellectual Powers of Man.

Mr. Van Der Donckt insists that man can never become a God, because he "is finite or limited in everything; ever changeable and changing, ever susceptible of improvement." Granting that man is ever susceptible of improvement, ought not the gentleman to proceed with some caution before dogmatically asserting that there are to be limitations to man's enlargement, to his progress, and to his attainments? Given the susceptibility to improve, never ending duration through which the processes of improvement shall continue, and God to direct such processes, who can dogmatize upon the limitations of the intelligences now known as men? It is not enough to say in reply to this that the "finite can never become infinite;" nor to argue that if God were an exalted man he would possess contradictory attributes, such as being both finite and infinite, compound and simple. We have already seen that

when one undertakes to treat of the infinite, he is dealing with the unknown, dealing with terms that stand for the names of things of which the mind can form no adequate or satisfactory conception. But so far as the Father and the Son are concerned—personages held out to us in the scriptures as Gods—we have seen (ERA, present volume, pp. 171-2 and 176-7-8) that absolute infinity may not be predicated of them. In person, form, and the general nature of their physical being, they have limitations; and whatever of infinity or simplicity is ascribed to them must be ascribed to mind and attributes, not to personality. Seeing, then, that the revelation of God in the scriptures, and especially in the revelation of God in the person and character of Jesus Christ, forces upon us a conception of God that represents Him as concrete rather than abstract, finite in some respects, and infinite in others; and as compound rather than simple—it follows that urging the apparent absurdity of such characteristics in Deity as these is of no avail against the facts in the revelations God has given of himself. And now, as the limitations found in man, as to his physical person, nature, etc.—and which are supposed by Mr. V. to forever bar man from attaining divinity—are found also in God the Father and in God the Son, it is quite clear that these physical limitations may not be urged as insuperable obstacles to man attaining divinity. As for the spirit of man—the mind—who can say what its metes and bounds are, much less what they shall be? Who comprehends its powers? Who dare say that it is not now potentially infinite? and shall be hereafter actually infinite? I have already called attention to the fact (page 180) that it is said of Messiah that in his humiliation, his judgment was taken away, which doubtless means that in his earth-life his intellectual and spiritual powers were somewhat veiled; and with man doubtless it is the same; in his earth-life that intellectual excellence which he enjoyed as a spirit in the mansions of the Father, is veiled; but veiled as it is, there is of its manifestations sufficient to inspire one with awe, and make him hesitate ere pronouncing dogmatically upon its nature or its limitations. To illustrate my thought: I am this moment sitting at my desk, and am inclosed by the four walls of my room—limited as to my personal presence to this spot. But by the mere act of my will, I find I have the power to project my-

self in thought to any part of the world. Instantly, I can be in the crowded streets of the world's metropolis. I walk through its well remembered thoroughfares, I hear the rush and roar of its busy multitudes, the rumble of vehicles, the huckster's cries, the cab-man's calls, sharp exclamations and quick retorts in the jostling throngs, the beggar's piping cry, the sailor's song, fragments of conversation, broken strains of music, the blare of trumpets, the neighing of horses, ear-piercing whistles, ringing of bells, shouts, responses, rushing trains, and all that mingled din and soul-stirring roar that rises in clamor above the great town's traffic.

At will, I leave all this and stand alone on mountain tops in Syria, India, or overlooking old Nile's valley, wrapped in the awful grandeur of solemn silence. Here I may bid fallen empires rise and pass in grand procession before my mental vision, and live again their little lives; fight once more their battles; begin again each petty struggle for place, for power, for control of the world's affairs; revive their customs; live again their loves and hates, and preach once more their religions and their philosophies—all this the mind may do, and that as easily and as quickly as in thought it may leave this room, cross the street to a neighbor's home, and there take note of the familiar objects within his habitation. Nor does this begin to indicate all the power of the mind in these respects. Though the sun is ninety-two millions of miles away, on the instant, in thought, one may stand upon it within its resplendent atmosphere. In the same manner, and with equal ease, one may project himself to the Pole Star, though it is so distant that it requires forty years for a ray of light to pass through the intervening space between that star and our earth, and still light travels at the rate of one hundred and eighty-six thousand miles per second! Nor is the end yet. In like manner, and with equal ease, one may instantly project himself in thought from within the four walls of his room to those more distant constellations of stars known to exist out in the depths of space, whence it would require a ray of light a million years to reach our earth; yet, standing there in a world so distant from ours, one would find himself still centered in the universe, and out beyond him, in a straight line from the earth whence he has traveled, would extend other realms in splendor no less magnificent. From the vasty deep of these realms, he could

call up other worlds, and people them with creatures of his thought, as one may call up empires to pass in mighty procession before him in the Nile or in the Ganges valley.

Distance, then, to the mind of man, is as nothing. The infinity of extension, and of duration also, is matched by the infiniteness of man's mind, though that mind have a local habitation and a name within a tabernacle of flesh and bone, and that tabernacle be confined within the four walls of a room. This is but a glimpse at the infinite powers of the mind of man in one direction, and under circumstances that somewhat veil the splendor of his intellectual and spiritual glory; what those powers may be in all particulars when man shall be made free from the restricting and depressing environment of the present earth-life, no one may say; but enough may be seen from what is here pointed out to establish the firm belief that, as the intellectual powers in man rise to match the infinitudes of extension and duration, as indicated, so, too, in all other respects shall the mind of man, when free, rise to the harmony of all the infinities that make up the universe.

Jesus prayed that his disciples might be one with each other even as he and the Father are one (St. John 17: 11); that they all might be one; and as the Father was in Christ, and as Christ was in the Father, so also would Messiah have the disciples to be one in him and in the Father, that they might all be one with the Father and the Son, and with each other, even as the Father and the Son are one (St. John 17: 21, 22). But for the disciples to be "one" with the Father and the Son, in the complete sense in which the Messiah here prayed for that "oneness," necessarily means to be "like" the Father and the Son; and that "likeness" can rise to the full height of its perfection only when it reaches equality with those with whom the disciples are to be "one" or "like." If man may not rise to the height of divinity, how shall this prayer of the Christ be realized? Or must we believe that the divine wisdom in the Son of God exercised itself in praying for that which is unattainable, that which is not only absurd but impossible? It is unthinkable that the divine nature shall be brought down to be "one" with men; so that if the "oneness" which also involves "likeness," be realized, in fulfilment of Messiah's prayer, it must be by

men rising to divinity, Mr. Van Der Donckt's "impossibilities" to the contrary notwithstanding.

"Behold the Man Has Become as One of Us."

To illustrate his contention that man can never rise to the quality of divinity, Mr. Van Der Donckt indulges in comparisons between man and God; and, to emphasize that contrast, challenges well-known men of science to the exercise of creative powers, contrasts the frequent collisions upon our railroads with the order, regularity, and safety of the movements among the planetary systems where never a collision occurs; and then indulges in such folly as this:

They [astronomers] can indeed predict transits and eclipses; but suppose astronomers from New Zealand, on their way to America to observe this fall's moon eclipse, meet with an accident in mid-ocean, would they at once send this wireless telegram to the United States' star-gazers assembled say at Lick Observatory: "Belated by leak. Please retard eclipse two hours that we may not miss it." As well might all the telescope men in the world combined, attempt to fetch down the rings of Saturn for the construction of a royal race track, as pretend to control movements of the heavenly bodies.

The gentleman also points out how precarious are the powers of man:

The helpless babe of yesterday may indeed rival Mozart, Hayden, and Paderewski, but tomorrow he may rise with lame hands and pierced ear-drums; and millions of worshipers of the shattered idol are powerless to restore it to the musical world.

This part of the gentleman's argument sinks far below the general high level of his "Reply," and is unworthy of his intelligence. I have already pointed out (pp. 98, 99), that Latter-day Saints do not teach that man in his present state and condition is a God. On the contrary, they admit man's narrowness, weakness, imperfections and limitations; and also recognize the great gulf stretching between man in his present state and that dignity of divinity to which somewhere and sometime in the eternities it is within his province and power to attain. Mr. Van Der Donckt's

comparisons, therefore, between God and man, in the latter's present condition, are not in point, for the reason that the Latter-day Saints do not claim that man is now a Deity, only as he may be thought potentially one. Taking the highest type of man to start with, consider him as raised from the dead and hence immortal; give him Gods for guides, teachers, and companions, with the universe for the field of his operations, then let Mr. V., or anyone else, say what man's attainments will be one thousand millions of years hence; and that period, let it be remembered, long as it may seem to man's petty methods of computing duration, is but as a moment in the existence of an immortal being. Let Mr. Van Der Donckt institute his comparisons from that point of man's career, instead of from the present point of man's weakness and mortality, and then say if ultimately divinity seems so unattainable as now. If he shall say he is unable to institute his comparisons at the point proposed, because what man will then be is unknown, I shall agree with him; but let him acknowledge, as perforce he must, that man will be immeasurably advanced beyond what he is now; also let him admit the injustice he does our doctrine by insisting upon making his comparisons between God and man as the latter now stands, under the effects of the fall, and in his humiliation and weakness.

After indulging in the aforesaid comparisons, Mr. V. further remarks:

I fear Mr. B. H. Roberts will be inclined to think God jealous because he gives man no show for comparison with him. This would certainly be a less blunder of the Utah man, ("I will not give my glory to another") (Isaiah 42: 8) than his contention, which is a mere echo of Satan's promise in Paradise: "You shall be as Gods." (Genesis 3: 5).

To which I answer, not so; the contention of the "Utah man" is not the echo of Satan's promise, "you shall be as Gods." On the contrary, the "Utah man's" contention is bottomed on the august and sure word of God, uttered in Eden, when he said of the man Adam—"Behold the man is become as one of us, to know good and evil" (Genesis 3: 22)—a passage which the Reverend gentleman seems to have overlooked.

IV—OF THE UNITY OF GOD.

There remains to be considered the Unity of God.

The Latter-day Saints believe in the unity of the creative and governing force or power of the universe as absolutely as any orthodox Christian sect in the world. One cannot help being profoundly impressed with the great truth that creation, throughout its whole extent, bears evidence of being *one* system, presents at every point *unity* of design, and perfect *harmony* in its government. Nor am I unmindful of the force there is in the deduction usually drawn from these premises, viz., that the Creator and Governor of the universe, must necessarily be *one*. But I am also profoundly impressed with another phenomenon that comes within the experience of man, at least to a limited extent, viz., the possibility of intelligences arriving at perfect agreement, so as to act in absolute unity. We see manifestations of this principle in human governments, and other human associations of various kinds. And this, too, is observable, viz., that the greater and more perfect the intelligence the more perfect can the unity of purpose and of effort become: so that one needs only the existence of perfect intelligences to operate together in order to secure perfect oneness, whence shall come the *one* system evident in the universe, exhibiting at every point *unity* of design, and perfect *harmony* in its government. In other words, "oneness" can be the result of perfect agreement among Many Intelligences as surely as it can be the result of the existence of One Only Intelligence. Also, the decrees and purposes of the perfectly united Many can be as absolute as the decrees and purposes of the One Only Intelligence. One is also confronted with the undeniable fact that inclines him to the latter view as the reasonable explanation of the "Oneness" that is evidently in control of the universe—the fact that there are in existence many Intelligences, and, endowed as they are with free will, it cannot be denied that they influence, to some extent, the course of events and the conditions that obtain. Moreover, it will be found, on careful inquiry, that the explanation of the "Oneness" controlling in the universe, on the theory that it results from the perfect agreement or unity of Many Intelligences, is more in harmony with the revelations of God on the subject than the theory that there

is but One Only Intelligence that enters into its government. This theory Mr. Van Der Donckt, of course, denies, and this is the issue between us that remains to be tested.

The Reverend gentleman affirms that the first chapter of the Bible "reveals the supreme fact that there is but One Only and Living God." This I deny; and affirm the fact that the first chapter of the Bible reveals the existence of a plurality of Gods.

It is a matter of common knowledge that the word translated "God" in the first chapter of our English versions of the Bible, in the Hebrew is *Elohim*—plural of *Eloah*—and should be rendered "Gods"—so as to read "In the beginning the Gods created the heavens and the earth," etc. * * * The Gods said, "Let there be light." * * * The Gods said, "Let us make man," etc., etc. So notorious is the fact that the Hebrew plural, *Elohim*, is used by Moses, that a variety of devices have been employed to make the first chapter of Genesis conform to the "One Only and Living God" idea. Some Jews in explanation of it, and in defense of their belief in *One* Only God, hold that there are several Hebrew words which have a plural form but singular number—of which *Elohim* is one—and they quote as proof of this the words *maim*, meaning water, *shamaim*, meaning heaven: and *panim*, meaning the face or surface of a person or thing. "But," says a Christian Jewish scholar,* "if we examine these words, we shall find that though apparently they may have a singular meaning, yet, in reality, they have a plural or collective one; thus, for instance, '*maim*' water means a collection of waters, forming one collective whole; and thus again '*shamaim*,' heaven, is also, in reality as well as in form, of the plural number, meaning what we call in a similar way in English, 'the heavens,' comprehending all the various regions which are included under that title."

Other Jewish scholars content themselves in accounting for this inconvenient plural in the opening chapter of Genesis, by

*This is Rev. H. Highton, M. A. and Fellow of Queen's College, Oxford, I quote from his lecture on "God a Unity and Plurality," published in a Christian Jewish periodical called *The Voice of Israel*, February number, 1844.

saying that, in the Hebrew, *Elohim* better represents the idea of "Strong," "Mighty," than the singular form would, and for this reason it was used—a view accepted by not a few Christian scholars. Thus, Dr. Elliott, Professor of Hebrew in Lafayette College, Easton, Pennsylvania, says: "The name *Elohim* (singular *Eloah*) is the generic name of God, and, being plural in form, is probably a plural of excellence and majesty."* Dr. Havernick derives the word *Elohim* from a Hebrew root now lost, *coluit*, and thinks that the plural is used merely to indicate the abundance and super-richness contained in the Divine being.† Rabbi Jehuda Halleivi (twelfth century) found in the usage of the plural *Elohim* a protest against idolaters, who call each personified power *Eloah*, and all collectively *Elohim*. "He interpreted it as the most general name of the Deity, distinguishing him as manifested in the exhibition of his power without reference to his personality or moral qualities, or any special relations which he bears to man."‡ A number of Christian scholars attempt to account for the use of the plural *Elohim* by saying that it foreshadows the doctrine of the Christian Trinity, that is, it recognizes the existence of the three persons in one God. "It is expressive of omnipotent power; and by its use here (first chap. Genesis) in the plural form is obscurely taught at the opening of the Bible, a doctrine clearly revealed in other parts of it, viz., that though God is one, there is a plurality of persons in the Godhead—Father, Son, and Spirit, who were engaged in the creative work."§ This view was maintained at length by Rev. H. Highton, in the Christian Jewish periodical, *The Voice of Israel* (1844), before quoted; "But Calvin, Mercer, Dresius and Ballarmine," says Dr. Hackett,|| of the Theological Institution of Newton, Massachusetts—editor of Smith's Bible

* "Vindication of Mosaic Authorship of the Pentateuch," p. 65.

† See "Kitto's Biblical Literature," Art. "God," Vol. I, p. 777.

‡ Smith's Bible Dict. (Hackett ed.) Art. Jehovah, p. 1242.

§ "Critical and Explanatory Commentary" (Jamieson, Fausset and Brown) Gen. i: 1, 2.

|| Smith's Bible Dictionary (Hackett ed.) Art. Jehovah Vol. II, p. 1242.

Dictionary—have given the weight of their authority against an explanation so fanciful and arbitrary.”

Others explain the use of the plural “we,” or “us,” by saying that in the first chapter of Genesis Moses represents God as speaking of himself, in that manner, in imitation of the custom of kings, who speak of themselves as “we,” instead of in the singular, “I.” In other words, it is the royal “we” or “us.” This theory, however, is answered, as pointed out by Rev. H. Highton, by the fact that the use of what is called the “royal plural” is a modern, not an ancient custom; and reference to the usage of the kings of the Bible discloses the fact that they always speak of themselves as “I” or “me,” not as “we” or “us.”*

Modern Bible criticism, usually denominated “The Higher Criticism,” is to a great extent—so far as criticism of the five books of Moses is concerned—based upon the exclusive use of the plural *Elohim* in one section, and the use of *Jehovah*, singular, in another. “The Pentateuch, therefore, it is asserted, is composed of two different documents, the one Elohist, and the other Jehovistic, consequently it cannot be the work of a single author.”†

With the various devices for accounting for the use of the plural form *Elohim*, in the first chapter of the Bible, I have nothing to do here. They are simply pointed out as showing the wide recognition that is given to the fact of the use of the plural form *Elohim* that should be rendered in English “Gods;” and also the perplexity its use occasions among those whose principles call upon them to harmonize its use with the belief in “One Only and Living God.” Mr. Van Der Donckt admits the use of the plural *Elohim*, but undertakes to explain away the force of its use as follows:

Whenever *Elohim* occurs in the Bible, in sense 1, (meaning the True God) it is employed with singular verbs and singular adjectives.

Relative to this, a friend‡ directs my attention to Genesis i:

* *Voice of Israel* (1844) p. 95.

† “Vindication of Mosaic Authorship of the Pentateuch” (Elliott) p. 64.

‡ This is Prof. A. Ramseyer, of the Latter-day Saints’ University.

26: "Let *us* make man in our image," etc, which in Hebrew is *Maach*—"we will make," first person plural future of the verb *Asah*: *betsalmaun*—be, "in;" *tselem*, "image;" *Nu*, "our," possessive adjective, first person plural. So that in Genesis i: 26, we have a case where *Elohim* is used in connection with a plural verb, and also a plural possessive adjective, and Mr. Van Der Donckt will not say that *Elohim* does not, in Genesis i: 26, refer to true Gods. Again in Genesis iii: 22—"Man is become as one of *us*," Mr. Ramseyer suggests that here, again, the pronoun used is in the first person plural. I find this view of both these passages sustained by Rev. H. Highton in the lecture before quoted. First he says:

The Hebrew word meaning God, is itself a plural word, implying thereby, as we contend, a plurality of persons in the Godhead. * * We find the plural word *Elohim*, or God, most usually, *though not always*, coupled with a singular verb or adjective. * * * But lest from the constant use of the word *Elohim* with the singular number, we should be led to suppose that God is in no sense a plurality, it has pleased him, by the inspiration of his Holy Spirit, to cause that it should be sometimes used with a plural verb or adjective. I will mention some of the clearest passages in which it is so used, that you may be enabled to refer to them in the Hebrew. You will find it used in a plural verb in Genesis xx: 13. "And it came to pass, when God caused me to wander from my father's house," etc; and again, in Genesis xxxv: 7, "And he built there an altar, and called the place *El Bethel*: because there God appeared unto him." And with a plural adjective in Joshua xxiv: 19; and again in Deut. v: 26 (in the original Hebrew, v: 23).

But we have not merely the plural use of the word *Elohim* to mention in this part of the argument; we have some very distinct passages, still more directly implying the plurality of persons. There is a very remarkable place of the kind in Eccle. xii: 1, where it says: "Remember now thy Creator in the days of thy youth." In the original Hebrew, the word is in the plural, and if translated literally, would be, "Remember now thy Creators," etc. * * * In connection with this expression of Solomon about man's Creators, it is a very remarkable circumstance, that in the account of the creation of man, given by Moses in the book of Genesis, the plural is also directly used, for it is there recorded, Genesis i: 26, "*And God said, Let us make*" etc., or "*we will make*," etc., so that Moses as well as Solomon very emphatically declares that the great Creator of man consists of more than one person; for whom could God have been addressing when He said, *Let us make*, etc.?

I know that, in order to escape the obvious conclusion to be drawn from the passage, it has been asserted that God was here addressing and taking counsel with the angels; but this explanation cannot in any degree bear the test of an accurate examination of the passage; for is there the slightest ground for supposing that the angels took any part in the creation of man, when God said, *Let us make?* or shall we say that man was made in the image and likeness of the angels, when God said, *Let us make, etc., in our image?* Surely not, for Moses expressly adds, (v. 27) *So God created man in his own image, in the image of God created he him; male and female created he them.* But there are some other passages which we ought to examine, where God in the same way speaks of himself in the plural number; thus in Genesis iii: 22, "And the Lord God said, Behold the *man is become as one of us*, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever," etc. There are no words which I know which could more distinctly assert the plurality of persons in God than these, where he says, "one of us." M. Leeser, of Philadelphia, the editor of the *Occident*, which is the American Jewish magazine, in his sermon on the Messiah, explains this passage as spoken to the angels—"one of us," meaning himself and the angels;—but never can I believe that the Great Everlasting Creator would thus put himself on a level with the created angels, and say, "one of us," * * * he would either have said to the angels, "Behold, man has become as one of you," or else have said, "Behold, the man has become like me, to know good and evil."

This view of Genesis i: 26 is also maintained by Prof. W. H. Chamberlin, of Brigham Young College, Logan, Utah, in the ERA for November, 1902. He says: "That *Elohim* was used in the plural sense is shown in the twenty-sixth verse, where the *Elohim* in referring to themselves use the plural suffix *Nu*, "our," twice, and they also use the plural form of the verb *Naaseh*, "let us make." The Professor also adds the illustration of Genesis xi: 7: where *Nerdhah*, "let us descend," and *Nabhlah*, "let us confuse," two verbs in the plural, proceed from the mouth of God."*

* I commend Professor Chamberlin's whole article to the reader as most worthy of his attention at this point: and personally, I wish to thank the Professor for it as a most timely contribution to the controversy.

In the light of these facts, the statement of Mr. V. that whenever *Elohim* occurs in the Bible, as meaning the true God, it is employed with singular verbs and singular adjectives only, seems to have been made without that careful consideration which the importance of the declaration required. The facts adduced in the foregoing stand also against Mr. V.'s contention that whenever the plural "gods" occurs in Holy Writ, it applies only "to false gods and idols;" or "to representatives of God, such as angels, judges, kings." They were not false gods, nor representatives of God merely, who said: "Let us make man in *our* image" (Genesis i: 26); nor false gods, or mere representatives of God merely, who said: "The man has become as one of *us*" (Genesis ii: 7); and so also with other passages in the quotation from Rev. Highton's lecture.

Here it may be as well to note the remarks of Mr. Van Der Donckt with reference to the "Mormon" Church leaders' knowledge of Hebrew. The Rev. gentleman is of the opinion that,

Had the "Mormon" Church leaders known Hebrew, the original language of the book of Moses and nearly the whole of the Old Testament, they would not have been guilty of the outrageous blunders of the Pearl of Great Price and of the Catechism.

Mr. V. here quotes from the Catechism the account of the creation taken from the Pearl of Great Price, in which the plural "Gods" is used instead of the singular form "God." It is probable that the "Mormon" Church leaders were better acquainted with Hebrew than Mr. V. gives them credit for. A number of years ago (1870) a certain chaplain of the United States Senate presumed not a little on the ignorance of a "Mormon" Church leader—Elder Orson Pratt—respecting Hebrew, and ventured, in the notable debate held by them in the "Mormon" Tabernacle, at Salt Lake City, to parade the few Hebrew stem-words, and their derivatives, which he had conned with care before leaving Washington, with a view of making them effective in support of the marginal reading of *Leviticus* 18: 18, in our common English version. To the chaplain's surprise, the "Mormon" apostle was able to follow him in the discussion of the original Hebrew text, and demonstrate that he had a knowledge of Hebrew which made his opponent's special prepara-

tion of a few Hebrew words and passages look very much like a cheap bid for a reputation for learning, which the chaplain's knowledge of Hebrew, at least, did not warrant. Nor is that all the story. Elder Pratt, having observed the stress which the chaplain had laid upon the marginal rendering of *Leviticus* 18: 18, in a discourse delivered in Washington, D. C., before President Grant, members of his cabinet, and members of Congress—to call Dr. Newman out, to give him confidence to introduce his defense of the marginal rendering of the passage in the debate at Salt Lake City—Elder Pratt quoted the marginal reading of an unimportant passage, and thus invited the discussion of the text in the original Hebrew. The Elder's bait took, the discussion largely turned, after that, upon the text in question, much to the chagrin of the Senate's chaplain; and *Leviticus* 18: 18 has been somewhat historical hereabouts, and in Washington, ever since.

But how came Orson Pratt acquainted with Hebrew? The fact is, that in the winter of 1835-6 a school of languages was established by the Church, at Kirtland, which many of the leading Elders of the Church attended, Joseph Smith and Orson Pratt being among the number, Professor Joshua Seixas, of Hudson, Ohio, being employed as teacher. The Elders were enthusiastic in their work, and after Prof. Seixas' term as teacher had expired, the class was continued, with Joseph Smith as instructor, Orson Pratt continuing in attendance on the school. The "Mormon" Church leaders, I repeat, were better acquainted with Hebrew than Mr. Van Der Donckt gives them credit for; besides, the blunders which Mr. Van Der Donckt has made in his assertions concerning the use of the plural *Elohim*, in the Old Testament, makes it rather clear that he is scarcely competent to be a judge of anybody's Hebrew. Moreover, the passage he quotes from our Catechism, where, in the account of creation, the plural "Gods" is used, is not a quotation from the Bible at all; but a translation from a record called the "Book of Abraham," which came into the hands of the Prophet Joseph Smith from the catacombs of Egypt. So that Mr. V.'s attempted criticism of what he evidently takes to be extracts of translations from parts of the Bible, is not in point at all, since they are translated extracts from a book that forms no part of the Bible. And is it not evident throughout that Mr.

Van Der Donckt has rushed into this discussion without being sufficiently informed concerning the doctrines upon which he undertakes to animadvert?

[The closing paper of Elder Roberts, being too long for insertion in one number of the ERA, has been divided, and the second division will appear in the March issue.—EDITORS.]

AMONG THE BOULDERS.

FOR THE ERA, BY LIVINSTON C. ASHWORTH.

Beneath this jutting crag, pond'rous and steep,
Where narrow room scarce serves
For human entrance, cautiously I creep,
And scorn my timid nerves.

How dreadful this rock hangs! in such fine poise
Held to the mountain-side,
As if, in mid-descent, some mighty Voice
A sudden Halt! had cried.

Oh, keen delight! a few brief hours to steal
From worldly jars and shocks,
To wander 'mid their dwellings, and to feel
The spirit of the rocks.

To clamber to their moss-decked summits—there,
Lying in careless length,
To lay one's hands upon them, and to share
Their patience and their strength.

Huge masses! relics of an age unknown,
Rough-tumbled heap on heap.
That from yon heights once torn came crashing down
With many a fearful leap.

Ye call to mind old stories, fancies crude,
 Told in an earlier world—
 Of Titan wars, when gods, in angry mood,
 These mighty missiles hurled.

And, even now, those slumb'ring powers might wake,
 E'en as we draw this breath;—
 Might from those awful heights some fragments break,
 Bringing quick ruin and death.

And here, methinks, a death so quick and sure
 'Twere not amiss to die,
 Where thoughts rise, like those lone peaks, high and pure,
 And of eternity.

And, strong in faith and hope, the soul to rise
 Triumphant o'er the scene,
 And gaze with calm and gently wond'ring eyes
 Where once its fears had been.

Triumphant? Yes. Then frown, thou rocky crest!
 And threaten vengeance blind:
 Not all the forces pent within your breast
 Can crush the human mind.

SOME SAYINGS.

When an idea is clothed in the garment of discretion, the fashion cannot be improved upon.

In railroad parlance, do not "side track" your good thoughts, for that would be eccentric, but let them be uttered, held on the main track, for the benefit of others.

Adversity tries the spirit, but hope, encouraged by determined resolution, will enable one to scale the ramparts of fate in the great battle of life, and bring success to crown the victor with the laurels of prosperity.—*George W. Crocheron.*

LIVING FAITH—THE SECRET OF “MORMON” SUCCESS.

BY ELDER NEPHI PRATT, PRESIDENT OF THE NORTHWESTERN
STATES MISSION, SPOKANE, WASH.

[The following synopsis of a discourse delivered an evening in September, 1902, by Elder Pratt, on a street corner, in the city of Spokane, Washington, is a fair sample of what the missionaries are proclaiming to the world concerning the people generally known as “Mormons,” relating to the restoration of the Gospel of Christ. It will be read with interest by the young men who contemplate missions, and will serve also to draw the busy mind at home to a contemplation of the things of God, and to the need of living more closely to the letter of our professions. Elder Pratt, who is a son of the great early Church missionary, Parley P. Pratt, has charge of about fifty elders, and his mission embraces most of Montana, Oregon and Washington, and parts of Idaho and British Columbia, with headquarters at Spokane.—EDITORS.]

Friends and Fellow Citizens:—The labor of myself and these young elders, in the city of Spokane, consists of preaching on the streets on week-nights, holding cottage meetings on Sundays, distributing tracts each afternoon from door to door, and holding gospel conversations with people who will listen to us. Our experiences are often painful, at times amusing, and, for days together, discouraging. We meet with bigotry such as crucified Christ, with intolerance such as caused Christians to burn each other at the stake, and with atheism and positivism which deny the existence of anything that cannot be seen, heard or felt by the five senses. We are often opposed by fools, whose senseless gabble is applauded by refined bigotry, as though it were the greatest wisdom, for no other reason than that “Mormonism” i

the thing they are attempting to destroy. Indeed, many enlightened Christians of this great century, who are well able to reason accurately, on any and every ordinary subject, count logic, reason, and common sense, well lost, if only "Mormonism" can be temporarily disposed of. Drown the voice of its elders with noise; silence them with the threats and blackguardism of drunkards; stifle its voice with violence; turn away its advocates by hisses, sneers, and groans; in short everything, or anything, that can be thought of or devised on earth, to drive from the world these unorthodox and unpopular doctrines.

It is reasonably certain that corruption is the underlying cause of this state of affairs. This wonderful age, with its progress in art, in science, in literature, in invention; with its mighty engines of power, by which it moves the commerce of the world, circumscribes the globe with its electrical appliances, carrying the world's occurrences into the uttermost parts of the earth, in a moment; with its labor-saving machinery, its improved methods of dealing with the elements of nature, stimulating and increasing production thereby; and with its multiplied powers in all directions, whereby man, under wise and honest government, might be happier, healthier, better fed, clothed, housed, educated, developed, enriched, enobled, and crowned with a success never before attained in any age, since the beginning of time; this age, with all its wonderful progress, has utterly failed, thus far, in bringing about these desirable conditions for man. Is man redeemed from the degradation of groveling poverty, penury and want? Is he emancipated from the necessity of becoming a wolf, and devouring his neighbor? In fact, is he not almost compelled to do so, or starve? Is he morally nobler than in the days of his grandfather, before science and invention had brought about these wonderful changes? Is it not easily proved from the records that there is one hundred murders, adulteries, fornications, whoredoms, thefts, suicides, homicides, rapes, cruelties and crimes of all descriptions now, where there was one, a hundred years ago? Oh, what an awful, what a melancholy thought; and yet how impossible to deny!

Where, then, shall we look for the cause of such a deplorable state of affairs? Is it not accounted for, in the fact that the re-

ligion, the theology of the fathers, that was cast in the mold of other ages, stands unchanged, covered with the cobwebs of other centuries, not having moved a single step in advance for hundreds of years, thus leaving its votaries morally and spiritually dwarfed, shriveled, and dead?

What possible advancement can there be in a system of theology which has neither apostles, prophets, nor other inspired or divinely authorized servants of God; and which denies revelation, visions, the visitation of holy angels, tongues, prophesyings, healings, interpretations, etc.? Since, then, science has proved itself unable to save and elevate man; the arts have failed, inventions have not accomplished it, and a system of religion shorn of its power for centuries, being dead, root and branch, has done nothing for his elevation, was it not high time that the God of heaven should again put forth his hand to restore to the earth a system of salvation for his children? The spirit that actuated the ancient servants of God, and the Church of God that was established by Jesus Christ, gave life, growth, development, advancement, enlightenment and progress in things religious.

Such a religion goes in advance in all things pertaining to man's material and eternal welfare.

Such a system has been revealed to the earth, through the ministering of holy angels, in this our day. The enemies of truth have sought to drive it from the earth. They have fought it with ridicule, denunciation, and invective. The press, the pulpit, and the lecture platform, have filled the world with falsehoods, in regard to it. Its votaries have been driven, whipped, imprisoned, plundered, robbed, ravished, and murdered. This great system has been misnamed "Mormonism." By the Spirit of God, it is solving the problems of socialism. Through its teachings, ninety per cent of the "Mormon" people live in their own houses; are colonizing with great unanimity and success in many states and countries, and are acknowledged everywhere to be thrifty, successful and independent, accomplishing, by their united efforts, that which would cost others millions in money to perform.

In order to illustrate the mighty power of this system and the way it operated upon those who gladly received it, let us take a retrospective view of this wonderful people, commencing away

back in 1847. In the blistering month of July, of that eventful year, the advance guard of the "Mormon" people, with storm-beaten visages, cracked and bleeding lips, sunburnt faces and weary limbs; with ox teams, cow teams, horse teams, and teams of oxen and cows yoked together, and some few with no teams, all hungry, leg-weary and foot-sore, wended their way slowly down the plateaus of the great range of Wasatch mountains, and gazed for the first time upon the sterility and awful desolation of no one knows how many centuries of time. Except for the willows and cottonwood trees that skirted the streams, there was no green thing to gladden and brighten the landscape; no pines, spruce, nor other trees of any kind to be seen, except in the canyons and gorges, and on the rocky steeps and high slopes of the rock-bound, snow-crowned mountains, which surrounded the valley of the Great Salt Lake. When these lonely wanderers looked about them, they gazed upon a vast area of country, seamed and cracked and baked by the suns of a thousand rainless summers. If they looked at the earth they beheld an ash heap; if at the sky, a merciless sun, sending down its scorching rays with pitiless persistence upon their unprotected heads. If they looked to the west, they gazed upon a dead sea, so impregnated with salt that no creature that lives in the rivers or marshes, that is known on the land, or which inhabits the ocean, could endure even a temporary existence in its deadly waters. These devoted followers of inspiration and revelation, with their prophets, apostles, bishops, counselors and leading men, were the advance guard of a mighty people, who, fleeing from Christian mobs, in an enlightened country, in the blazing light of the nineteenth century civilization, were seeking homes where they might worship God in peace, according to the dictates of their consciences. Their former homes, built upon lands purchased from the government, were now in ashes, their altars desecrated, their grain fields laid waste, their resources cut off. Their prophet and patriarch, Joseph and Hyrum Smith, had been murdered in cold blood, many scores of their brethren, shot to death, women, single and married, ravished, and all the cruelties heaped upon their defenseless heads, that the ingenuity of cruel enemies could invent. In this desolate, barren, unsmiling and untried desert, began a gathering together of multitudes of desti-

tute, homeless creatures, under circumstances such as the world never witnessed since the beginning of time, and may never behold again till eternity is ushered in, and time shall be no more. They were between ten and eleven hundred miles from civilization on the east, and nine hundred miles from California, on the west. They knew nothing of irrigation; nothing as to whether the soil they were settling upon would produce the necessities of life or not. They could not return to the land from whence they had just fled, even if peace could have been secured for them; neither could they advance to the green, smiling, productive fields of California; for were not their teams worn out, and they and their wives and little ones without the power of endurance to drag themselves any farther? Under these circumstances, it resolved into one of two things: either to remain in Salt Lake valley and live, or remain in Salt Lake valley and die. They had brought with them all the wheat and other cereals they could hope to carry across the plains. It is very easy to understand that their supply was very limited, for their women and children must have room to ride, their bedding and clothing must be stowed away, and all the necessary articles for use, have place within their wagons, besides the flour and other articles of food which must be carried. Under these conditions, only enough seed grain, and a few potatoes, and other seeds to plant a limited crop, were brought along. Then came the fateful question: if we sow in this untried desert, shall we ever reap? and if we do not reap a plentiful harvest the coming year, what will become of us, our wives and little ones, before the snows of our second winter shall have whitened the earth? We cannot go forward, we cannot go backward; and, if we do not reap, we shall, by the sure process of slow starvation, all go down to death, with no eye to pity, no arm to save, and no hand to give us burial. These were the appalling conditions which confronted several hundred Saints, in that first trying autumn, in Great Salt Lake valley, in the year of our Lord, 1847.

In the midst of such unheard of, unparalleled circumstances, let it be told from generation to generation, down through all the ages, to their everlasting credit, that not one man in all that "Mormon" host weakened. Neither men, women nor children gave up to the slightest degree of despair; no weak knees, no trembling

lips, no tears, no regrets, no hesitancy. In that then unknown, untrodden, untried wilderness of barren mountains and lifeless deserts, with an alacrity born of faith that knows no wavering, of energy that recognizes no defeat, they commenced to lay the foundations deep and strong, of that splendid commonwealth, which has since risen to such greatness and renown.

Can the history of the world furnish a parallel to this? Yet the explanation is most simple. These people possessed a living faith in a true and living God. They had heard his voice, received divine inspiration from him, and experienced his power. They were led by living prophets, by divinely called and inspired apostles, who had never yet, in all their varied experience lied to them, or predicted that which did not come to pass. Did they not have for their leader that vigorous, courageous, dauntless, vigilant, invincible Brigham Young? Had not he and his great apostles decided upon that land as a gathering place for the hosts of Israel, who should be brought out of every nation? Had not that land, and the gathering in of the people upon it, been the theme of the ancient prophets? Isaiah had predicted that "in the last days the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Ezekiel, Jeremiah, and others of the Jewish prophets, had foreseen and foretold these same strange events: the Prophet Joseph Smith, just prior to his martyrdom, had predicted that the Saints should become a mighty people in the midst of the Rocky mountains. And, last but not least, had not the Prophet Brigham Young, standing in the Great Salt Lake valley, on the backbone of the Rockies, sticking the point of his walking cane into the soil, declared: "here shall be erected the temple of our God," and, motioning with his hand so as to take in all points of the compass, exclaimed: "Here shall be builded a great city?" These testimonies of ancient and modern prophets were enough.

Every soul in the camps of Israel believed every word of these things. People possessing such mighty faith as was here exhibited, never did fail in any age of the world; and so it was upon this supreme occasion: they sowed in faith, and they reaped in abundance; they planted, saying: "God never led us here to starve,"

and they gathered in an hundred fold. They builded their cabins of logs, with a sure premonition that one day they would be turned into palaces, their poverty into riches, and their desolate land into fruitful fields. These, as they wrought, were their visions by day, and their dreams by night, inspired by the God of Daniel. How abundantly their faith was rewarded may be seen by a visit to the land where they now dwell. What do we behold today? A magnificent temple which is the joy and glory of the western world; the corner stone of which was laid April 6, 1853, and which was completed and dedicated April 6, 1893; ninety-nine feet wide by one hundred and eighty-six feet long; with a foundation ten feet thick at the base, and five feet thick at the square; one hundred feet high from basement to square; built of great solid blocks of beautiful, white granite; with six towers,—three on the west and three on the east, the east center tower being two hundred and twenty feet high, surmounted by an angelic figure twelve and one half feet high, made of copper and gilded with gold leaf, the whole costing \$4,000,000.

Then there is the great tabernacle, one hundred and fifty feet wide by two hundred and fifty feet long; eighty feet high; seating capacity about ten thousand, without pillars in the center to obstruct the sound of the voice; its mammoth arches resting upon forty-four stone pillars; with its twenty double doors, which renders it easy to empty the vast structure in five minutes; cost \$300,000.

Here we see the grand organ, thirty feet wide by thirty-three feet long, and forty-eight feet high; with its bellows operated by electricity; with sixty-seven stops and two thousand, six hundred and forty-eight pipes; about the greatest instrument in the world.

From these great structures you gaze upon the city of Salt Lake, with its wide and beautiful streets, its thousands of palatial residences; its gardens, pleasure grounds, rivulets and parks; its landscapes, fruits, flowers and fountains; and finally a hundred other cities, towns and villages, three of which contain, each, a magnificent temple,—besides thousands of farms, orchards, stock ranches, mines of gold and silver and precious stones.

All these things are the most perfect fulfilment of every word spoken by the mouths of their prophets, and are at least a partial

realization of their dreams. These evidences all unite to testify that the faith of this marvelous people was not in vain; that the God of Joseph Smith and Brigham Young was the true and living God; the same who led ancient Israel dry-shod through the Red sea; that their prophets and apostles were called and inspired of God. In the face of such facts as these, no one need attempt to make the Latter-day Saints believe that they are not daily led by revelation from God. Those revelations contained in the Old and New Testaments, would not have fitted their case. This people situated as they were, were compelled to have something later or perish.

Revealed religion was always in advance of science, in fact, it was revealed religion that introduced science to the earth; and as in the days of Abraham and Moses, so, in this day, "Mormonism" was solving the problems of the age, of the rocks of which the earth is made, while geology was yet in its infancy, and was making known things pertaining to our solar system, that science sneered at, but acknowledged the truth of sixty years later.

"Mormonism" deals, in an unmistakable manner, with those great questions of life in a pre-existent state; of life here in this material world; of life beyond the grave in the spiritual world; and of life in the resurrection world. It solves the problems of our relationship to God, to angels, to spirits unborn, and to departed spirits; gives us a knowledge of man's responsibilities to God; of his relationship to his wife, children and parents, and gives him a complete and perfect system of eternal relationship with kindred spirits beyond the grave. In short it reveals principles pertaining to time and eternity, such as never entered into the heart of man to conceive of, who were not inspired by the spirit and power of God.

Now, where did "Mormonism" get its growth, its power, the mighty and potent influence it wields over the minds of men, its certainty, its boundless knowledge, its perfect adaptability to all kinds of men, and to all conditions surrounding them?

This "ism" is from God. It came by revelation from him. It has been sustained and perpetuated by him through scenes of opposition that would have destroyed anything emanating from a lesser source. It contains all heights and depths of knowledge, wis-

dom and power, defies the ravages of time, and will stand through time and eternity, mighty, powerful and potent to save men from their sins, and from poverty and sickness, and deliver them from death, hell and the grave.

It makes plain the principles of eternal marriage between a man and the woman he loves, puts him in possession of the science of endless lives, and renders it possible for him to possess all things worth having in time and in eternity.

Such, my dear friends and brethren of Spokane, are in part the great principles of the gospel of the Son of God, as revealed to the ancient prophets and Saints, and as restored to the earth by the ministration of holy angels, in this day, through Joseph, Smith, the mighty prophet of this dispensation, and I testify to it, in the name of Jesus Christ. Amen.

THE REWARD OF SERVICE.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.—*Elizabeth Barrett Browning.*

IN MEMORY.

BY W. J. SLOAN.

“And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood, * * * it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltion and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever. Then shall they be Gods, because they have no end.”—*Doctrine and Covenants*, Sec. 132: 19, 20.

Ethel —, from your home in the spirit land, will you forgive me for using your name and telling your life story? As I tell it, old memories haunt me, old scenes come back to my mind; scenes of pleasure, of doubt and of pain; even as your life was one of pleasant and happy thoughts, doubts, and a fatal decision, and then unhappiness, misery and death.

As I tell the story, a pain is in my heart, a pain for you, dear friend; and yet, I seem to feel that, could you come back to this earth of ours, you would whisper the story I am going to tell, for it is your story; and, as I tell it, my spirit shall try to speak to your own, and I shall talk even as we would talk, were we side by side.

I have not forgotten your childhood home, nor your parents whom I am told still live, though years have passed since my last visit; yet I know that your memory is held in love, forgiveness and pain. It was a good home, and they were true parents. It was with doubt that they looked upon your leaving the old home, but you were ambitious and felt that the old home did not offer enough, and so you left it; for what? because your father and mother had

others depending upon them, and you ought to work to relieve their burden, you told yourself. Yet, your woman's nature asked for the dress, the finery which you saw other women wear, and which you knew your father could not furnish; and so you would furnish them by your own work. You parted from the old home, but you never wholly forgot it, nor its teachings. You came to the city; in memory, I see you now as I saw you then, young, sweet, pure. You remember, dear friend, how glad you were when we met, in the city, for you had a place to work; you were to be paid every week; money, your own, more than you could ever before call your own at any one time in your life, was to be yours every week; you could have dresses, hats, and the other things, which your girlish heart yearned for, the same as other girls had. And you had them, and you were worthy of all that can adorn woman. And yet, forgive me dear friend, but in your adornment of the outer self you forgot the inner self, the soul; do I wrong you? nay, I am only using your own words, as you told them to me in later life.

Seeing the glitter, which you thought was gold, of city life, the old home and its environments had no further charm for you. The boys at home, who followed the plow and worked in the field, were good boys, you told yourself, as you told me, but too slow, and not up to 'snuff,' none of them for you; they might be all right in their place, and would make good husbands for the girls who stayed at home and knew no better than to marry them. But for you, it must be a city life, with its pleasures and excitements. And so you threw your net; wealth and social position was your object. That love which makes life worth living in this world, and far more in the great beyond, you forgot; to your innocent soul, the story was sweetly told; you trusted, although those who loved you best told you nay; for as you listened to the old, sweet story, you heard only one voice, that of the lover, and, under the spell, you forgot a life's teachings that there is but one love, one marriage, which ends not when death parts, but goes on forever. As you heard the story of love, that wondrous story, old yet ever new, you forgot that,

"Love unchecked is a dangerous guide
To wander at will by a fair girl's side."

The old, sweet story, well told, won your heart; I seem to see

you now as I saw you when you told me of your choice, I seem to hear my voice, as I said to you: "I wish you every joy and happiness that life can bring to you." And yet, I said it with a pain in my heart, a doubt in my mind; for I felt that unless the teachings of home were wholly forgotten, or could be entirely thrown aside, which they cannot be by the true heart, my wish could only be fulfilled in a measure, a measure of a few years.

You were happy, and I rejoiced in your happiness; you suffered, and in my heart I pitied you; and yet, I honored you, for *you had not forgotten*. You thought, nay, you said, that there would be no quarrel when the day came for the children, your children, to choose their God; your God should be their God, you told yourself; the home teachings still lived.

The years passed, the shouts of children filled the home, warmed your heart, made it love as it had never loved before, brought to your face a smile, to your lips a glad word, even when the body was, oh, so tired. Then came an hour in which the smile, the joys, were dead; ah, the pain, the agony of those wakeful nights and days, and then * * *. He, your husband, tried to cheer you, tried to make you forget, told you of those others who were left to comfort, and who needed your mother's care; nobly did you rise to the requirements; your voice was pleasant, your face wore a smile, even though a pain was at your heart. One day, a thought came, an echo of past teachings, the great eternity ———, your darling child; like a flood, the thought overpowered your mind; was he gone from you forever? and they who were left, when the time came to part with them, was it to be forever? You talked to him, tried to make him see as you saw, tried to make him understand your hope and faith, for you felt both, as you had never felt them before. He was kind, yet gently told you that this life ended all, that there was no beyond; and in your mind, you almost wished that you could believe as he did, and in your soul you prayed that your old faith might not be shaken, though it was as fire to your mother's heart; hope and the past had joined hands.

Again came weary nights and days of watching, and then —another little one was carried to rest. Then a phantom

seemed to haunt your mind, whispering, "those who are joined together on earth shall be joined in heaven." In a few months, the sad watch was once more held in that home; but you, dear friend, were not watching this time, only waiting. The doctors said it was a slow fever; yet, as I stood and heard the cold sod strike with its dull sound, I said to myself, you died as others have died, as others live, with a broken heart.

"And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word. * * * They cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God."—*Doctrine and Covenants*, Sec. 132:18.

BIRTHDAY SONG OF PRAISE.

BY LULA GREENE RICHARDS.

[The following affectionate tribute to President John R. Winder, on the anniversary of his eighty-first birthday, December 11, 1902, was sung in chorus by the Temple choir, the solo being beautifully rendered by Sister Maggie S. Hull, in the morning services at the Temple, on that day.—*Editors*.]

Our noble friend, and kind,
 This day of days,
 Our love and thanks combined,
 In song we raise;
 That thou hast lived so long,
 And been so brave and strong,
 With truth to combat wrong—
 To God, all praise !

On this, thy natal day,
 Great heart, and true,
 We bless thy name, and pray,
 God to renew,

And grant thee pow'r and grace
For every time and place,
Until his glorious face
Shall greet thy view.

Then, well beloved, may we,
In jovous ways,
Still celebrate with thee
Thy day of days;
As faithful children still,
May we with thee fulfill
Jehovah's gracious will,
To him, all praise!

By evil ne'er enticed,
Thy feet have trod
The lowly path of Christ,
Thou 'st borne the rod;
And now, we humbly bring,
This grateful offering,
We bless thy name, and sing,
All praise to God.

Yea, praise to him who reigns,
And gives reward;
Whose arm of love sustains,
Whose scribes record,
As now thy name appears,
With prophets, priests and seers—
Through all the coming years,
Praise God, the Lord!

“JAGD NACH DEM GLUECK.”

BY ELDER HUGH J. CANNON, PRESIDENT OF THE GERMAN MISSION,
BERLIN.

Occupying a conspicuous place in one of the galleries of Berlin, is a large picture bearing the above title—The Chase After Fortune. Glueck, or Fortune, is represented by a female figure, and she is being pursued by a young man on horseback. She manages, however, to keep just out of his reach. All in vain, he applies the spurs to his steed; in vain, he implores her to wait for him. To his outstretched arms and appealing cry, she returns a winning smile, inciting him to greater efforts. A beautiful girl lies under his horse's feet; in his frenzied determination to reach the object of his desires, he has trampled her to the earth, but even this does not check him in his flight to destruction. The fleeting figure seems so very near, she beckons him with her fair arm, and holds out such great inducements, if he will but come a little farther; that the thought of turning back was not to be considered. She had already cost so much time, so much effort, he has given up his all for her, and now to lose her would be to lose everything. Turn back he cannot—will not. A little greater exertion on his part, and the prize must surely be his, and he will be richly rewarded for his perseverance. But, he has come to the end of the road. Before him is an abyss into which he must fall, and the grim figure of Death, unseen by him, is riding by his side. These dangers, however, are all unnoticed. He has no thought for anything except the happiness which he vainly imagines is awaiting him.

The writer is not a connoisseur of art, and cannot, therefore,

judge the picture from the standpoint of an artist. Neither is it his intention, in this article, to attempt such a task; but the canvas teaches a lesson, and points out a moral more eloquently than the most gifted pen could do; and one need not be a great artist, in fact, it is not necessary to know anything about art, to be benefited by a study of this painting. After all, are not many of us in positions similar to that occupied by the young man in the picture? What would some of us not give to overtake Fortune? (which represents wealth, ambition, worldly pleasure and the gratification of our baser selves). She stands just before us, so beautiful, so alluring, and beckoning so invitingly for us to follow.

Some of the brightest men in the United States have heard the gospel of Jesus Christ, and many of them have been thoroughly convinced of the sincerity and honesty of those who were advocating its principles. In many cases, they have been convinced of the correctness of these principles, and that they were revealed by the Almighty to the Prophet of this dispensation for the guidance of his wandering children here upon earth. But their political ambitions, their love of worldly honor, or their unwillingness to subject themselves to the strict moral laws imposed upon all Latter-day Saints, lured them on, and they allowed virgin truth to be tramped under their feet, in order that they might receive one smile from the siren who was leading them to their doom. In other respects, perhaps, these men were not lacking in honesty or courage, but their unconquerable desire to be well thought of by their fellow-men would not permit them to join, or even to befriend this unpopular people.

One of the most notable instances of this kind was Stephen A. Douglas, who was at one time a good friend of Joseph Smith. In order to gratify his ambition and gain political distinction, he refused to listen to the dictates of conscience, and made a bitter attack upon the Saints, although the Prophet of the Lord had warned him of what the result would be, if he took such a course. He rejected true honor, and was in turn rejected by the spirit of manly uprightness that had formerly characterized his life; and all this because he thought he could see Fortune ahead of him holding out alluring promises. Almost every Latter-day Saint knows what the result was. When he denounced this people, and said

that they were "outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy," he gave the destroyer, who unseen was riding alongside, a fatal hold on him. Stephen A. Douglas was not the only candidate for the Presidential chair who was acquainted with the doctrines of the Church, and who had every reason to believe they were true; nor was he the only one who found, when it was too late, how elusive Fortune may be.

The history of the world is full of such instances. But perhaps the Church itself furnishes more and better illustrations, at least to its members, than can be found elsewhere. Of the prominent men who left the Church during its infancy, and even up to the present time, all were urged on by the fictitious promise of wealth, power, worldly pleasure, or the honors of men. A very slight acquaintance with Church history is sufficient to show how vain these promises were, and how much disappointment they brought to those who allowed themselves to be led away by them. Instead of happiness, remorse is invariably the result; for neglect of duty brings sorrow and suffering, sooner or later. Instead of gaining the honor and applause of the world, these men were looked down upon; for, however anxious the world may be to lead men astray, she despises them after they have proved recreant to their principles.

Perhaps, some day, an artist will paint a picture somewhat similar, and yet very different, to the one here described. His subject may be a man who is devoting his life to the pursuit of Truth. If he understands his subject, he will show how one whose energies are bent in this direction always elevates those with whom he comes in contact, instead of trampling them under foot. During the pursuit, he has been near enough to Truth to enjoy her sweet companionship, and to learn many valuable lessons from her—lessons in virtue, sobriety, honesty, and in doing good to his fellow-man. He has learned to be truly happy. Through her guidance, he is able to avoid the precipice, or is carried safely beyond it; and when Death's angel does finally call for him, no feeling of fear follows the summons, for he can see before him the smiling face of his Master, and can hear the words, "Well done, thou good and faithful servant."

A NEW YEAR—A NEW MOTTO.

BY J. LLOYD WOODRUFF, SALT LAKE CITY.

Nineteen hundred and three, with its wealth of opportunity, is here; twelve long months lie before us. Boys, what are we going to do with them? I wish practically to ask this question of my younger brethren. What are our aims and ambitions? What do we, in the coming year, hope to accomplish? Seriously, ask yourself, "How have I employed my time in the past?" More seriously, yes and prayerfully, too, ask, "How do I intend to employ my energies in the future?"

Have you ever thought of the power the lives of others have upon us, especially the lives of those we place as standards worthy to be followed? I believe there is in human nature a something which tends in a greater or less degree to hero-worship. We find this exemplified in the ancestral reverence of the Chinese; the mythological religions of the ancients; the deification of the saints and martyrs by some of the Christian churches today; and I feel safe in saying that if we look into our own hearts, we will find heroes and heroines to whom we look with a certain reverence, and whose deeds and lives we strive to emulate. To my mind there is nothing detrimental in this; provided always, that our heroes are of a type truly noble, whose deeds tend to make the world better.

To my younger brethren, I would like to sound a note of warning in this respect. It is, I believe, a fact that we can never be better than our aspirations, never reach a greater nobility than our ideals. Christ wished to impress this fact upon his disciples when he said, (Matt. 10: 24) "The disciple is not above his Master, nor the servant above his Lord."

This being true, how necessary is it for us to choose those who are indeed noble, as our examples! I have heard it said, "It is better to aim at a mole hill than a star, as we can hit the hill, but can never hope to reach the star." I think, however, it is

far better to aim high; if we do not hit the star, we will find that in our efforts to reach it, we have left the mole hill far behind us, and are stronger and better for having striven for something truly great.

Look around among your young friends, note their lives and actions, and then ask them who they think the greatest man is that ever lived. Almost invariably you will see that their actions, to a greater or less extent, tend to create the type of man they admire. Show me a boy who thinks a prize fighter is the acme of manliness, and I will show you a boy who likes to wager and fight, and who will, if allowed to follow his inclinations, become a third or fourth rate fistic star. The boy who thinks the saloon loafer, with his questionable stories, uncouth joke and bad cigar, an enviable figure, will, when young, go around with a pencil or stick in his mouth for the now prohibited cigar. Later, he will be found behind the barn with a combination of wrapping- or news-paper and cedar bark to satisfy his craving for greatness, and perhaps a copy of "Forty Buckets of Blood," or "Dick, the Boy Bandit," to add spice to the situation.

On the other hand, where boys and girls have good and great men and women, as their loadstones, we find they are striving to become better, trying day by day to overcome the little unsightly defects in their characters which form the gulf separating them from those to whose greatness they wish to attain.

It is time that we should awaken to the possibilities that lie before us, and also to the responsibilities which do and will rest upon us. We are not as other people are; we cannot afford to let the golden hours of our youth slip idly or sinfully by. We have been chosen of the Lord to do a great and mighty work, and it behooves us to put forth our strength and prepare ourselves for it. Otherwise condemnation will be at our doors.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

In the annals of our Church, we have a galaxy of great and noble men and women from whom to choose our ideals; sons and daughters of God whose lives have been one long symphony to

Jehovah, and whose deeds are written in the Lamb's book of life. But I would say, let us go farther, let us choose the highest standard of purity the world has ever known. Why not take as the hero we will worship, the being whose life we will emulate, Jesus Christ, our Lord and Master? Is this a star too high, too bright, and glorious for us to set as the standard we hope to attain? No; for he himself said, "Be ye therefore perfect, even as your Father in heaven is perfect." And this perfection which he placed within our reach he estimated even higher than his own, for he said, "I go unto the Father, for my Father is greater than I." Read carefully his life, reflect upon his words, think of his deeds, try to conceive and feel the love he bestowed upon us, and you cannot help but love him. From the innermost depths of your soul, you will worship him. Let but this undefiled love once shed its rays on your heart, and you will sense the bitterness of worldly things, and will rise above the petty jealousies and hatreds that now so often mar our peace.

Think of these things, my young brethren, let us make a covenant with each other from now on to better serve the Lord. Let us take the life of Christ as our standard, and never cease to battle with ourselves while one unworthy thought, one selfish motive, remains unconquered.

Would we really become Christ-like, we have many things to learn, and much to overcome. We must learn to love each other more unselfishly. We must be self-denying and helpful, keeping in mind that:—

When we work for those around us,
For ourselves we win a prize;
Ladders that we build for others
Are the ones by which we rise.

And above all, we must learn never to trifle with the good name of another. I wish we, the young men of Zion, could adopt a motto something like this, "We do not speak unkindly of each other." When we have learned to so control ourselves that an idle tale derogatory to the fair name of friend or foe, never passes our lips, we will have made a great stride forward to that goal which Christ has set as one of the first laws of the Kingdom of Heaven, "Love thy neighbor as thyself."

FRUITS OF THE FALL.

BY J. PRESTON CREER, OF SPANISH FORK, UTAH.

[The four Mutual Improvement associations of Spanish Fork, Utah county, held an annual oratorical contest, on September 24, 1902, at which the prize, a silver cup, was awarded to Elder J. Preston Creer, for this oration, for a copy of which the ERA is indebted to Elder Heber C. Jex.—*Editors.*]

The fact that man enjoyed the immediate association of his Heavenly Father, long before he was privileged to claim the earth as his home, has long been known and promulgated by the Church of Jesus Christ of Latter-day Saints. It is true, our information on this point is not so extensive as on other points of doctrine, nevertheless, we have sufficient evidence to justify us in accepting this glorious truth.

The Pearl of Great Price informs us that previous to mortality, we lived and communed with Jehovah. We are further told that we had reached the highest degree of perfection enjoyed in the spiritual state, consequently, according to the law of eternal progress, it was necessary that a more advanced estate be granted us, that in our righteous ambition we might become more perfect—like unto our Father in heaven.

Our association with God in the spirit world was, no doubt, most delightful as well as most desirable. We were his sons and daughters, living under his divine care, and enjoying the full fruition of his holy influence. Surrounded as we were with all this celestial glory, yet within our beings there was a constant yearning for something more advanced. The inspiration we imbibed from Jehovah forced us on to eternal perfection.

God desired that we should become like unto him—fathers as well as sons; kings as well as subjects; creators as well as things

created. This righteous desire enjoyed alike by man and by his creator, could be materialized only by coming to earth and taking upon ourselves bodies wherein our spirits might gain experience. We were to emerge from beneath divine protection, and be thrown into the midst of sin and degradation. We were to become acquainted with grief, and to be known as men of pain, and sorrow. Yet the knowledge that we should some day be redeemed and exalted in the presence of our Maker, banished our fears, filled our souls with hope, and afforded us such gladness, that in our delight, we sang and shouted for joy.

Wonderment now fills our minds, and the questions intuitively arise: Who is the author of this plan, whereby we are to be granted the benign privilege of coming to earth and acquiring such experience? Where was this scheme, for the eternal exaltation of man, devised? Where were we when it was ratified? What part, if any, did we take in its adoption?

In the *Book of Abraham* are found answers to each of these questions. Before the elements of this planet had the opportunity of yielding obedience to the wondrous voice of God; before the foundation of the earth was laid, the Gods met in council and there laid out the plan by which we might progress eternally. Nor was this accomplished without great division and disputation.

At this council, two plans were submitted: one by Lucifer, the Son of the Morning; the other, by Christ, the Lamb slain from the foundation of the world. Satan, in the language of Jehovah, came before his Father and said: "Behold here am I, send me, I will be thy son, and I will redeem all mankind, that not one soul shall be lost, and surely I will do it, wherefore give me thine honor."

Conversely to this plan, Jesus presented himself before his Father, and offered himself as a Redeemer, saying: "I will go down and save all those who obey thee, and unto thee will I give the glory and honor forever." The latter scheme of salvation, being in harmony with the mind and will of God, who gave man his free agency, was accepted by the celestial council.

Indignant at the decision rendered, Satan immediately arrayed himself against his brethren. The great battle for the supremacy of God's will and the free agency of man, was now to take place in heaven. The consequences of this conflict were to affect man as

well as his creator; consequently, to the multitudes of the spirit world, Lucifer submitted his plea. Zealously, he labored with all the powers of his soul; arguing, persuading, influencing whosoever desired to be serfs, rather than men endowed with the inalienable right of absolute freedom to choose between good and evil. With his mighty eloquence and great personality, he succeeded in drawing into his mesh of misery and woe one-third of the hosts of heaven.

Being greater in influence, mightier in spirit, nobler in character, and upholding principles of unparalleled beneficence, Christ, in his dignity, vanquished Satan, subjugated his devotees, and forever established the authority of God and the prerogative of man. So great was our joy upon this occasion that "the morning stars sang together, and all the sons of God shouted for joy." Sorrow and misery unspeakable—the common lot of those who endeavor to frustrate the righteous desires of Jehovah—were now visited upon the heads of Lucifer and his votaries. Heaven would claim them no longer. The presence of God they could not endure, and the plan of salvation they would not receive. Therefore, banished from heaven, cut off from the presence of Jehovah, and thrown without the pale of salvation, they fell to earth again to war against the righteousness of Omnipotence. John the Revelator has made use of these words illustrating the fall: Rejoice, ye heavens, and ye that dwell in them. Woe unto the inhabitants of the earth, and of the sea; for the devil is come down unto you, having great wrath because his time is short.

The earth having been created with all its grandeur and beauty, the night having been separated from the day, and all things prepared for the advent of man, Jehovah came down and performed the crowning act of the great work of creation. Man was formed in the image of his Father in heaven. Eastward in Eden was prepared a garden for his reception. Truly, the home of our first parents was most beautiful and desirable. Fresh from the hand of God, it stood embellished in all the magnificence of celestial art. A spot choice above all other spots, and calculated to furnish its occupants with all the enchantment that would tend to make the soul happy and contented.

How long Adam talked to the laughing brooks and singing

birds, scripture fails to inform us; but finally God saw that it was not good for man to be alone; so, according to his benign providence, he formed woman to be a helpmate unto man. Adam, beholding the handiwork of his Creator, received unto himself Eve, his wife, and they in their majesty ruled the earth.

They listened to the commands of God, the first being, "Multiply and replenish the earth." The second, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die; nevertheless, thou mayest choose for thyself, for it is given unto thee, but remember, I forbid it." With these divine injunctions ever fresh in their minds, Adam and Eve wandered in the garden of Eden.

The hour of temptation soon came. Lucifer, who had so lately been consigned to the regions of anguish and woe, again waged war against the righteousness of Jehovah. Cunningly, he laid his plans to foil the purposes of the Almighty, and wittingly did he, with specious argument, deceive the weaker of Eden's occupants. To Eve he made his appearance, and, in phrases most pleasing, persuaded her to eat of the fruit of the tree of knowledge of good and evil, saying: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Seeing that the tree was beautiful, and the words of Satan delightful, the woman plucked and ate of the forbidden fruit whose mortal taste brought death with all its woes into the world. Adam learning of what had been done, and remembering the two commandments of God, studied well his peculiar position. Being honest and faithful, he desired to obey the will of his Father, but under existing circumstances, this was impossible. Eve, having disobeyed God, became mortal, and could no longer enjoy the pleasurable companionship of her husband. This Adam knew, and undoubtedly he argued: how can the first and great commandment be fulfilled unless I break the second? So with a knowledge of the attendant consequences, he chose to follow his wife, and eat. Of this disobedience Paul says, "Adam was not deceived, but the woman being deceived was in the transgression."

Previous to the breaking of this commandment, Adam and Eve had lived in innocent immortality, but now they had fallen, bring-

ing upon themselves and their posterity the trials incident to this life; and, in the end, the pangs of death.

By many, it has been thought that the fall of our first parents was a great calamity—an unpurposed event. Yes, they have denied the Father of humanity the right to stand as chief Patriarch of the race, and in their ignorance they have most bitterly denounced him who, in his wisdom, disobeyed God that the spirits of heaven might come to earth and acquire such experience as would eternally exalt them in the presence of their Father. Adam partook of the forbidden fruit that man might be, and thus bequeathed to his progeny the glorious privilege of gaining exaltation and eternal life on the battle field of mortality.

The fall opened the eyes of our first parents, and they now discerned between good and evil. For the first time, they beheld their own nakedness, and made garments of the leaves of the trees of Eden. Soon the voice of Jehovah was heard, and in reply the feeble words of Adam, "Here I am," broke upon the ear of his Creator. Calmly, the Father spoke unto the woman saying: "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee"; while unto the man he said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground."

In order that Adam and Eve might not partake of the fruit of the tree of life and live forever, being as gods, knowing good and evil, they were expelled from the garden, and Cherubim with a flaming sword was stationed to guard the gate.

What a radical change our first parents must have been constrained to endure. One day living in paradise, surrounded with all the grandeur that divine art could display, feeling no pain, sorrow, nor regret, ignorant of the frailties of mortality, and rocked in the cradle of universal peace; the next, living amidst the hills and dales of mother earth; sheltered by the blue canopy of

heaven; encircled by dreary plains and barren bluffs; tasting of the pangs incident to this probation, and sensing most keenly the follies of the flesh. Fear now invaded the field of hope, while anxiety strolled the path of contentment. And all this was done not to satisfy the exigencies of chance, but to fulfill the purposes of a most benign Father, that in his glory, he might be sustained and upheld by the undying loyalty of an exalted, glorified, and immortalized family.

GOD'S OMNIPRESENCE.

King David, speaking of "time," says: "A thousand years in thy sight are but as yesterday;" and Job asks the question: "Are thy years as man's days?" The compliment of this idea as applied to space is not found in so many words, but the Bible and the Book of Mormon teach that the same idea holds good. The infidel, the atheist and the skeptic laugh at the proposition that God is in more places than one at the same instant of time, and the average Christian is content to accept it as one of the miraculous powers of the Godhead without taking the trouble to investigate the why and the wherefore, or prove it as a fact. Do not the recent discoveries of Marconi and others along the same line provide a key to the mystery? If Marconi could at the beginning of the year eliminate a space of one hundred and ten miles between the steamships *Etruria* and *Umbria*, and at the close of the year a space of two thousand two hundred miles across the Atlantic, what possibilities open up to the mind of man? Today, pictures are transmitted from one end of a cable and reproduced at the other. Soon, no cable will be required. We will talk across continents, oceans, and possibly to other planets, and see each other as if no space existed. I submit that this power is now, and has been throughout the past eternities, with God, and in a modified form with those who have put off mortality. Space is eliminated, and God sees us eye to eye, although his corporeal body is enthroned in his courts on high. It is no miracle, it is a law of the kingdom, but heretofore hidden from mortal man. There are many things our finite minds cannot understand. Let us not be impatient, but await God's own good time, when we shall know even also as we are known.—*Dr. Frederic Clift, Lehi, Utah.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Venezuela's New Troubles.

Early in December of last year, telegrams from Venezuela notified the world that the allied powers of Great Britain and Germany were blockading the Venezuelan ports for the purpose of coercing this South American republic into the payment of her debts. Venezuela had borrowed very heavily from Germans and English to construct railroads in that country. During the recent revolution of that republic, considerable property belonging to the English had been destroyed, and it is said that certain outrages had been perpetrated against the subjects of Great Britain.

For many years, these European countries have been endeavoring to collect the moneys owed their citizens by Venezuela, and the Venezuelans have met the demands by a promise to pay tomorrow. But the Venezuelan "tomorrow" is very much like the Turkish "We'll see about it"—it never comes. The English began to think that if the Venezuelans could afford so many luxuries, in the nature of revolutions, it could afford to pay its debts.* For a long time, the powers had been postponing united action, because of a revolution that was going on in the South American republic. Finally, it was perhaps considered that the interval between revolutions would not be long enough to collect their debts.

The English and Germans were quite well aware of the attitude taken by this country on the Monroe doctrine, and therefore consulted the United States, and gained the consent of this coun-

try to adopt measures of coercion, with the understanding that there was to be no conquest of territory whatever. The powers agreed upon two methods of coercing Venezuela: one was to blockade the ports and force Venezuela to pay or starve; the other, undoubtedly more effective, was to seize the ports of that country and collect the tariff revenues until sufficient was obtained to cancel Venezuela's obligations.

Notwithstanding the consent obtained from this country, the task was a very delicate one, owing to the universal sentiment here in favor of the Monroe doctrine. It would be very easy, perhaps, for the admirals in command of these European fleets to commit some act that would arouse opposition in this country. When the combined fleets entered Venezuela's harbors, one of the first acts was to sink two of the republic's gunboats, two harmless vessels; and the act seemed to many throughout the United States unnecessary and wanton. It certainly created a sympathy in favor of Venezuela, and was likely to complicate the situation, which was relieved, however, by the German government recalling the commander in charge.

While the President and the Secretary of State were willing that the great powers might collect the debts owed them in the manner agreed upon, they, of course, could give no assurance that blunders committed in the delicate task might not arouse a war-like sentiment in this country, which the President and his cabinet would be helpless to withstand. A slight feeling of irritation was also aroused in the United States when the English commander bombarded one of Venezuela's weak ports. The President of the United States was quick to foresee that a feeling of hostility here might be aroused, and he, therefore, proposed to the allied powers that their controversy with Venezuela be arbitrated. To the proposition, the great powers wisely consented, and threw a pretty bouquet to this country by proposing that President Roosevelt act as arbitrator.

There were two reasons why it is undesirable that the President of the United States act in that role. The most important was the fact that we could not be put in the attitude of a moral obligation to compel Venezuela to pay the judgment which the President might award against that country. In the second place, there is

an international court of arbitration known as the Hague Tribunal, and it would be in keeping with our efforts to adjust international disputes by an international court of arbitration, to refer it to that tribunal. President Roosevelt declined the offer, and suggested the Hague tribunal. The powers again graciously acquiesced in his suggestion, and it seems quite certain that no harm has been done in the end to the good relations that have existed for some time between this country and the great powers of Europe.

Some Results of the War in South Africa.

Ever since the treaty of peace between the British and the Boers, there has been a constant irritation between the latter and the British High Commissioner Milner, and it has seemed as though the British were likely to have another Irish difficulty on their hands. The foreign secretary, Mr. Chamberlain, concluded to investigate the situation on the spot, and is, therefore, now in South Africa in quest of information at first hand. The Boers are evidently desirous of harmony, and at the same time are anxious to secure all the rights of self-government they can possibly obtain.

In England, the industrial population has been largely increased by the return of over one hundred thousand soldiers since the close of the war. When the necessity for implements of war ceased, by the treaty of peace, the government closed many of its factories, and threw on to the labor market a large number of unemployed. As a result, the outlook for the working classes in England is worse than it has been for the last ten years. Last summer, a large number of English went to South Africa, in the belief that the country offered good inducements for labor. They were disappointed, and many of them have returned. Many who went to that country have become stranded in its coast cities, and are becoming a charge upon the British government.

Increased Emigration to this Country.

Owing to the labor situation in England, and to the hard times in Germany and Austria, the emigration to this country has increased very heavily of late. In Germany, the people are suffering from over-production by the great syndicates and trusts, which

have not met the claim for them that one of their greatest virtues is the control and regulation of their productions to meet the demands of the market. It is said that in Austria there are one hundred and forty thousand men idle in the iron trade alone. In Finland there is a serious famine, and hunger with all its terrors has invaded the northern provinces, putting four hundred thousand of the two and one-half millions of people in "The Land of the Thousand Lakes," as Runneberg, their famous poet, named it, on the verge of starvation. We have reason to congratulate ourselves that times are better with us; and while we do so to remember the afflicted, and the source of our blessings.

Child Labor in the South.

Notwithstanding the numerous contradictions and explanations, it seems very certain that the manufacturers in the Southern States have adopted the barbarous practices which prevailed in the factories of this country and England, a century ago. Little children of tender years have been employed, at trifling compensation, to work long hours in the factory. The manufacturers complained of are chiefly those from the North, who have in late years erected cotton mills in the South, in order to save transportation, and to avail themselves of the cheap labor to be found there. Some of the legislatures of these states have recently passed laws prohibiting child labor, and regulating the hours of work. In a recent communication from Alabama, a reform agitator writes: "I have just returned from a mill where the employes, children and all, are worked thirteen hours a day—from 5:30 in the morning to 6:30 at night, with but twenty minutes for dinner. The same mill, when it is rushed, works its hands from three to four nights in succession, until 9:30 and sometimes 10 o'clock."

Another Triumph.

The world has just received the gratifying announcement that the transmission of wireless telegraphic messages over the Atlantic, between Nova Scotia and England, is an accomplished fact. On December 21, 1902, a date that is likely to be memorable in the annals of history, the Governor General of

Canada sent a message to the King of Great Britain. A message was also sent to the King of Italy, and press dispatches were conveyed with perfect accuracy. Further announcement was also made that, within a short time, this air, or ether, line would be in operation for commercial purposes.

Telegraphy itself has always been more or less a mystery to the world; but so long as it was conveyed by wire, our theories about a transmission from atom to atom, along the wire, helped us out of the difficulty very much. The marvels, however, of electricity are very greatly intensified by the fact that the wire is no longer essential. The theory is that the ether, the name given to the gaseous substances that fill the spaces between the particles of air, does the work of the wire.

Naturally, the first question that people will ask is, What is to become of the great cables that now cross the ocean beds? Great Britain has just completed a cable between Canada and Australia. The other day (January 2, 1903,) the Mackay Company completed a cable between San Francisco and Honolulu. Will these and similar business enterprises fail? It seems quite certain that messages can be sent vastly cheaper by the wireless telegraphy than by a cable, and the first change that may come is likely to be that of a cheapening process. Then again, certain elements of uncertainty in climatic conditions may make the cable more reliable. After all, the new invention will find new uses, and the cable is likely to go on rendering its services as heretofore, Marconi's fame is established, and his name will undoubtedly rank hereafter, among inventors such as Morse and Fulton.

Thomas B. Reed.

The death of Thomas B. Reed of Maine, in Washington, at the Arlington hotel, December 7, removes from life one of our country's most conspicuous and famous statesmen. His death came as a surprise to the country, because his illness had been of such short duration. He was born in Portland, Maine, October 18, 1839, and came from a long line of ancestors in that city. He was a graduate of the Bowdoin College, and became early in life a school teacher. Like many of our country's illustrious men, he made the profession of teacher the stepping stone to the study

and practice of law. At one time Mr. Reed was Attorney-General for the state of Maine, and gained a high reputation in his profession, to which he retired when he ceased to find any further advancement or preference in political life. His position as Speaker of the House of Representatives has generally been thought to rank next to that of President of the United States. Mr. Reed was a candidate for the presidency when President McKinley was nominated the first time. Of late, reports of the Ex-speaker's lucrative practice of law in the City of New York have assured his fellow countrymen that in private walks of life, as in public service, his abilities were of the first order.

Thomas Brackett Reed has been the most talented and illustrious Speaker of our House of Representatives, since that position was occupied by James G. Blaine. He was also a man of great literary powers. His style is lucid and forceful, and he has given us strong evidences of the foremost oratorical powers possessed in this country. He had a broad grasp of public questions, and was familiar with all the departments of our public service. For years, he was leader of the Republican party in Congress, and was six years Speaker of the House.

His native state kept him in Congress for twenty-two years. Mr. Reed was particularly strong in the New England states. He was perhaps the most incisive, and, at the same time, humorous political speaker in the country. He never inspired the same patriotic feelings that were awakened by President McKinley, in his addresses, but he was always logical and discriminating.

As an attorney at law, he perhaps did not rank with Olney nor with Harrison, but this fact must be due to his long and continuous public services in the political branch of our government. He was a terror to his opponents who must, however, accord to him a high-minded patriotism. Many wonderful things will be said in print about Ex-Speaker Reed.

Vigorous to the Last.

The recent death of Elizabeth Cady Stanton removes one of the shining lights among our illustrious women,—one of the nation's stalwart advocates of woman's rights. The day before her death, she dictated to her secretary a vigorous appeal to the President

of the United States for the enfranchisement of thirty-six million women. President Roosevelt is reminded that, when governor of New York, he recommended to its legislature that suffrage be granted to women. "If," she says, "political power inheres in the people—and women surely are people—then there is a crying need for an amendment to the National Constitution, making these fundamental principles verities."

This great woman did not live to see the realization of her fondest dreams, but she saw a wonderful change brought about in the obliteration of many odious and oppressive distinctions between man and woman. Legal distinctions have been broken down, women may attend college, and woman's suffrage has been granted in four of the western states.

She outdistanced all the boys of her class, in the academy of Johnston, N. Y., only to learn that she could not enjoy a college education because she was a girl. Her efforts have brought upon her ridicule from politicians as well as ministers; and it seems impossible, as we now look back, that such indignities could have been heaped upon herself and colleagues for their efforts to enlarge the legal and political rights of woman. Those who know her best claim for her the highest virtues. Her writings and speeches show a strong legal mind. Her father was a judge, and, as he sat beside the coffin of his only son, he is said to have exclaimed to the little girl, Elizabeth, who sat on his lap, "Oh, if you were only a boy!"

The women of Utah have great reason to appreciate the work of Elizabeth Cady Stanton. In motherhood, and in the home, her ability and devotion were no less beautiful than her public life and efforts were able. Her life carries with it the admonition—"wait and see"—to all who violently oppose the progress and reform of Him who holds in his hands the destiny of nations. The world is not half converted—"the half has never been told."

TALKS TO YOUNG MEN.

IV—WHAT BOOKS TO READ.

This books can do—nor this alone; they give
New views to life, and teach us how to live;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise;
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone;
Unlike the hard, the selfish, and the proud,
They fly not sullen from the suppliant crowd;
Nor tell to various people various things,
But show to subjects what they show to kings.

—George Crabbe.

We desire to say a few more words to the young men of our spreading communities regarding books. There are many young men who go wrong, or fail to make of themselves that of which they are capable, for want of proper influence. They seek pleasure in the society of other young men, and too often form the habit of assembling on the street, around some public building, or the village store or saloon. This habit grows upon them until they find themselves forming a character along that line. When the character is once formed, right or wrong, it is a very difficult task to effect a reconstruction. It is natural for one to seek pleasure, in fact, self-love, or that which gives pleasure to the individual, is the spring of all his actions. So that the source of pleasure is always a matter of choice, on the part of its seeker. The friends and congenial companions with whom you may intermingle are not limited to the boys and men of your own neighborhood; by merely opening the book-case door, you may enter into the real living and enjoyable company of the men whose minds and souls have made them live forever among men. Their works have made them immortal. Think of it! By merely opening an average library you may enter into the closest contact with the minds and hearts of such worthies as Charles Dickens, Sir Walter Scott, Longfellow, Tennyson, Shakespeare, Bryant, Holmes, Whittier, Irving, Smiles, Hume, Gibbon, Bunyan, Peter, Paul, John the Beloved, and the prophets of olden time.

There are one or two advantages which these friends possess over those of the street or shop; the one you wish to enjoy comes to you at

your will, and alone, if you choose. In the other case, you have to take the crowd as a whole, good, bad and indifferent. You certainly have your social preferences, but if you assert them too emphatically, you offend some blustering fellow, and trouble brews. With these other gentlemen, modest, willing and allert to serve, you need have no fear of offending. You can even *shut them up* without offense. This you cannot often do with the crowd.

It is this fact that we wish to make clear: Man strives for pleasure among his kind. His destiny depends upon the nature of his surroundings, and the use he puts them to. It behooves him, then, to seek good company, and have always about him an uplifting influence. We do not say that among the silent series on the shelf there may not be some who are of the bad and degrading sort. Alas! it is too true. The police court and sexton can best attest this sad truth from the perverted youths and early graves which bad literature produces in this age of books.

As an example of the power of a book, the writer recalls an occurrence of a shocking character, which was chronicled through the press, not many years since. A young man was grieving over the death of a devoted wife. One of Col. Ingersoll's lectures, which ridiculed and denied the belief in a hereafter, fell into the young man's hands. He read it, and to his grief was added despair. Hope and faith were uprooted from his heart, and the love of life, being thus destroyed, his lifeless body was found upon the newly formed mound of his wife's grave, the victim of bad literature, an offering upon the altar of error.

It is imperative that the young learn to discriminate among books.

Here is a good test of a book. Does it have a tendency to stimulate and awaken good and noble feelings? Does it open up to you realms of pure thought? Does it dwarf, and drive from the soul selfishness, and constantly appeal to the higher and nobler thought that is within you? In short, does it promote within you a "love of love, and a hate of hate?" Then it is a good book. Anything very far short of this is not worth reading.

To those not initiated, books are mute and silent heaps, but one who has taken the pains to form the acquaintance of books, he finds them living, breathing things. Take them down from the shelf, open them and listen. The vital spark of the author's intellect glows through every page. The personal influence of the man is felt. He becomes your friend, and always afterwards pleads with you, and draws you up to him. This thought gave birth to the expression, among the Italians,

Our making of books is all in vain, if books in turn do nothing to make man.

When the writer was a boy of sixteen years, he received as a gift from the Sunday school, of a fifty cent copy of Smiles' "Self Help." He read it, and learned to regard Samuel Smiles among the best friends he knew. He has felt ever since that the book was worth its weight in gold to him, and said many times that if he should ever amount to anything in life, "Self Help" would come in for merit, second only to good parentage and gospel influence.

The young book-reader must learn to discriminate. "Do with a book as a bee does with the flower," says Smiles. If this discrimination is made with books, as it must be with other associates, one derives the real benefits books are designed to afford.

One should always be under the influence of some good book.

He is happy indeed whose mind is constantly refreshed by the living presence of new and pure thoughts. What has been said regarding the influence, proper use, and benefits of books, may apply more particularly to those who have many books. We wish to speak with the kindest and most encouraging interest to those who have few books. To the young man whose library consists of a half-dozen volumes, the relics of a father, or grandfather: you have more books than some of the really great men of the past had. Lincoln was a man of few books. Frederick Warde once said that Shakespeare had but *three books*, Plutarch's Lives, Hollinghead's Chances, and the Bible. Of course, to him the book of nature was constantly before his penetrating eye. To him there were, "tongues in trees, sermons in stones, books in running brooks, and good in everything," but his bound volumes were very few, but he was master of them.

"The man of one book is to be feared more than the one of many."

It is because he knows that one book well, while the other has completely mastered none, but has a smattering knowledge of them all. So that, Shakespeare and Lincoln stand as a strong resentment to youth who complain at not having enough books to read.

Don't overdo novel reading. Start out with Scott, Dickens, Lytton, or some other standard author, and you'll never descend to trashy novels. Novel reading is a vice with some. They become all-absorbing sponges, and drink in everything; then to get rid of the absorption, they press it out of the mind by trying to forget it, because it is not worth remembering. This process weakens the intellect and trains the mind to the sad habit of unretentiveness.

Things that are not worth remembering all one's life are not worth reading for one hour. They only play upon the emotions, and excite for a time feelings to no good end.

A few books which some young men would be greatly benefited by reading: The life of Franklin is one of the best that young Americans can read. Samuel Smiles' books, "Character," "Thrift," "Industry," and "Self Help" should be read by every young man in the land. They have been translated into about fifteen different languages. (The boys and girls of Japan and China have been reading them for nearly twenty years). Some good books on natural history, something that will teach them to observe the lessons of nature; something that will awaken in them a tender admiration of the smallest of God's creatures; they should also read Audubon, Thoreau, and Daniel Boone who are good along this line, also Seton's delightful studies in wild life. Æsop's Fables is a book that lives, too. Then, as the mind matures, our own poets, from Irving down to Longfellow, should be taken up.

In English literature Bacon, Moore, Shakespeare, then down to Milton and Tennyson. Then there is French, Italian, and the German literature. Every well-read person must have read Dante, and of Goethe it was said by Carlyle, it was worth the learning of the German tongue merely to read him in the original. But among the orbs that glitter, shedding their soft and gentle rays with greater or less glory, there is one that shines forth as the "eye of heaven," the Holy Scriptures. This is

The lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood casting on the dark her gracious brow,
And evermore beseeching men with tears
And earnest sighs, to hear, believe, and live.

—Pollock.

No man can be said to have a finished education, or even be well read, without being acquainted with the Bible.

The graceful lines of Shakespeare betray, at nearly every point, the gentle light of the Holy Scriptures. The strongest sayings of Lincoln were nearly always based upon Bible principle. If you doubt the universal use of the Scriptures, by the literary men of all times, read from Genesis to Revelations, and your doubts will be dispelled forever. The sublimest epics from Dante and Milton are woven almost entirely from that wonderful fabric of the inspired writings. The Bible stands out as the miracle of all time. When good old John Bright read the 51st Psalm, so full of penitence and patient hope, pleading for pardon, and seeking solace in the comforting folds of divine love, he was led to say, it was a miracle great enough to convince him of the inspiration of the Bible. Reader, just turn to that psalm and, after carefully reading it, allow your thoughts to be transferred to the age in which it was written

—the days when Rome was founded. The history of Romulus and Remus is a fable now observed in the misty, uncertain past, while the Psalm is as fresh and potent to touch the heart today, as when it poured from the poetic soul of the sweet Psalmist of Israel.

President Theodore Roosevelt, in an effort to estimate what our loss to civic and social life would be, if the Bible, and the memory of its teachings, were entirely blotted out, says that we would "lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves." He then continues:

Almost every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as, later, he mastered only one or two other books, notably, Shakespeare; mastered it so that he became almost "a man of one book," who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

You may look through the Bible, from cover to cover, and nowhere will you find a line that can be constructed into an apology for the man of brains who sins against the light.

On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you, much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who can not do the harm that the other does, because it is not in him to do it.

Only one more suggestion, and that is that you *read the Life of Christ, and never cease reading it*. If you haven't a Farrar, Giekie, or Watson, go to the source they went to, and read for yourself the simple fisherman's story which has charmed and won the hearts of men of both high and low degree for nearly twenty centuries. Concluding, let us quote the pious admonitions of the Church of England homilies, written about three centuries ago:

There is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of heart, and also of outward godly life and conversation, as constant reading and recording of God's word. For that thing which is deeply printed and graven in the heart, at length turneth almost into nature.

FUNERAL RITES OF JAPAN.

TWO PARTS—PART ONE.

BY ALMA O. TAYLOR, OF THE JAPANESE MISSION.

Many of the prominent cities in western America have from fifty, or a hundred, to a few thousand Chinese inhabitants, and it is not uncommon to see their funeral processions pass along the streets, but which, because of the substitution of occidental methods, are robbed of their native significance and pompous oriental display. There is, however, sufficient oddity about them to attract the attention of adults, and, circus-like, draw after them the small boys, who seem as much amused as when the clowns and elephants are in town.

With slight changes and various modifications, the funeral rites, like nearly everything else in Japan, have been adopted from China. This is quite natural, for burial ceremony is closely allied to religious worship, and, with the advent of Confucianism and Buddhism into this land, came the foreign system of caring for and disposing of the dead.

Inhumation, as far as history records, has been practiced from the earliest period, but there are certain traditions that say the dead were simply taken to uninhabited parts, and there left upon the ground to be dissolved by the elements. This, though discredited in the beginning, was actually introduced and practiced extensively under Buddhist direction in the eighth century A. D. Anciently, temporary mourning-houses were erected over the graves of the deceased. Here the bodies lay, oftentimes for more than a year before they were finally interred in the ground. After the simple grave came the tumulus, which, in the early part of the Christian Era, grew to massive proportions. At first, it was sim-

ply a mound of earth used to cover up the wooden coffin, which had been placed in a shallow grave, but in the last years B. C., the substitution of stone for wood, in the manufacture of burial cases, was introduced by the emperor, and the building of *sarcophaga* commenced, which continued for some centuries, and reached such a high degree of splendor that whole fortunes were spent in the erection of a single tumulus.

At this early period, also, the practice of human sacrifice was observed, so that the departing spirits of the dead could have companions in their flight. This inhuman ceremony was thus performed: Around the outside of the tumulus, in the form of a circle, human beings, generally servants of the deceased, were encased up to their necks in masonry, and left in this position till death relieved them. During the year 1 B. C., a certain nobleman died, and the "human hedge" around his mausoleum was so thick that the agonizing groans and shrieks of the dying victims were heard by the emperor, who, moved not alone with sympathy, but with horror, immediately called a council in which it was decided that images carved from stone should thereafter replace the human sacrifices. But there was a patriotic sentiment in the hearts of the Japanese for their superiors, and in a later period--during the flowery days of feudalism--the death of the master was the signal for all the servants to take their departure with him; and, voluntarily with their own swords, they spilled their bowels on the ground, proving by such acts their love for their master, and utter lack of fear for death. It required the most rigid laws to overcome this practice. Often men, in open rebellion to imperial decree that no more self-slaughter should be enacted, manifested their preference for the old custom by falling on their swords.

Another destructive feature that arose after the suppression of this evil, was the placing of costly articles in the coffin with the corpse. This, together with the desire of the people to follow the example set at the funerals of the court, led to the introduction of such pomp and show that, in many cases, death in a family meant the reduction of the family to poverty. Seeing the banefulness of such extravagance, a rising emperor decreed that every man, be he prince or peasant, should celebrate the obsequies of his dead in a manner proportionate to his rank and means. In consequence of

such edict, ruin ceased to follow upon the steps of death, and the whole burial system became more simple. It, however, required modification to be made, time and time again, to prevent return to the old excessive outlay.

The funeral rites were greatly changed during the seventh and eighth centuries. It was at this time that Buddhism began to exert itself, and, by a series of shrewd moves, not only captured the nobility, but soon won the hearts and contributions of the plebeians. Among the many new doctrines taught by this sect, was the utter disregard for the body, which came to be looked upon with little more reverence than a piece of clay earth. Accordingly, three Buddhist notions of burial were introduced—cremation, throwing the body into water, and “burying in the wilds.”

The first body to be cremated was that of a Buddhist priest, in the year 701; but ere a hundred years had passed, this means of disposing of the mortal remains had become exceedingly popular among the upper classes. Two emperors of the ninth century, who had become over-zealous in their determination to show their contempt for human flesh, ordered that their bodies should not only be burned, but their ashes should be thrown upon, and scattered by, the wind. This reminds me of the story of Alaric who led his victorious forces from among the barbarous tribes, on the north, and spread his conquests far into Italy. After sacking Rome, he died in the valley of the Po, but his grave was never found. Historians claim that his body was burned, and so that no one should ever find his tomb or know where the great conqueror fell, the waters of the river were turned out of their course by the army; Alaric's ashes were placed in the river bed; the waters were turned back again, and have, since then, flowed through the same channel for more than fourteen hundred years.

Cremation was in direct conflict with the old Shinto mode of inhumation, and, although at first it was accepted by the people, yet, when the novelty of the new custom wore away, a desire to return to the old and less barbarous method entered the hearts of many. Religious sanction, however, prevented the rapid growth of this sentiment, and it was not till 1644 that the enemies of cremation were strong enough to demand an edict in their favor. The edict officer, who directed the construction of imperial crematoria,

was made a personage of considerable dignity. (In 1873, cremation was entirely abolished by the government, but in 1875, the confused notions that brought about such prohibition, were discovered to be detrimental to the public health, and on account of sanitary measures, the law was repealed.)

While cremation was gaining strength, the other Buddhistic forms of burial were also making slight advances. Clothed in an ordinary kimono, and with a large stone or other weight attached to the feet, many of the dead were cast into the sea and rivers. This practice evidently had only a short duration, for, in Japan, there are now no traces of it. All those who find watery graves do so on the up-to-date American plan—by disaster, accident or suicide.

The terrible deaths by torture, which were enacted during what is called in history, "The period of the Spanish Inquisition," under the sanction of the dominant church in Europe, find not a similarity, but an equally appalling terror, in the results of the Buddhist burial system called "Burying in the Wilds," which sprung up contemporaneously with cremation. By this system, the dead were taken without the cities and villages to secluded parts, and left, often without clothing, lying upon the ground to be devoured by birds and beasts, or to decay like the animals that die upon the range. Such disrespect for the bodies of the dead resulted in disrespect for the sick and dying; consequently in a few years, persons attacked with sickness, for lack of proper nursing in the beginning, generally grew worse; then, when it was thought they could not recover, they were taken to the bone hills, and left wrapped in a quilt, to die, and make their own graves among the bleakened skulls and decaying carcasses of those who perhaps had shared like desertion years before. In 809 A. D., a fierce epidemic broke out in Kyoto, the then capital city of Japan, and the people died by thousands. The above method being a very handy one—one, indeed, less burdensome than the collection of garbage—the dead were piled up in heaps along the country roadsides. The stench and disease germs arising from the decomposing bodies filled the air, and were carried back to add to the distress of the polluted district. The former sad conditions and heart-rending scenes, occasioned by this practice, had failed to call forth from

the rulers the slightest condemnation of its barbaric features. This event, terrible as it was, seemed necessary to bring about the needed reform. An imperial edict was sent forth decreeing that "burying in the wilds" should cease, and officers were placed over every district throughout the land, to see that the sick and dying were properly cared for.

Just prior to the Buddhist invasion, the old desire to have wooden coffins was awakened by the actions of a ruler who planted a certain kind of tree, the wood from which was to be used especially for their manufacture. He was afterwards buried in a wooden case. These receptacles were at first beautifully lacquered, but as the workmanship continued to grow finer, and the ornaments became more and more numerous, the lacquer was done away with. It is not often that governmental enactments regulate the size of burial cases—this nowadays depends upon the proportions of the deceased—but at that time, a coffin must be six feet long, two feet high, and four feet wide, and the inside lined with pillows of vermilion and charcoal, to keep the corpse in position, and to prevent rapid putrefaction. The restoration of the wooden case did not do away with the *sarcophaga*. Many of those which contain both coffin and corpse still stand, bearing the marks of antiquity.

The manner of conveying the corpse to the tomb has been on the decline. Formerly the coffin was placed in what would be called in modern parlance a funeral car drawn by animals; oxen being usually employed for this purpose. These cars were elaborately ornamented, and draped with costly tapestries. In the year 823, at the death of the emperor, the royal family conceived that it would be showing greater honor to the imperial head, if the funeral car were drawn by men. From this time on, the use of animals became unfashionable; and, finally, the bier replaced the car, and was carried on the shoulders of coolies. With bamboo staff in hand, and the sharp edges of the bier resting on the opposite shoulder, these pall-bearers are now seen daily conveying the dead through the streets. Having become hardened to such work, these men, without particular exertion, walk for more than a mile before taking a rest, or changing the burden from one shoulder to the other.

Special places for burial were not set apart before 695 A. D.

The hill sides were the favorite sites, during the tumulus building period. Later, the low or high level places were considered more suitable, while in the time of the "moya," ("moya" is pronounced mo-ya; o as in old; a as in all) or mourning houses, the grave was not infrequently made on the spot where death took place. Today, the old cemeteries are found in the centre of large cities, in the parks, through the rice fields, on the hill tops, and in the ravines, and a few single mounds are occasionally seen by the traveler.

In the eighth century, the emperor, desiring to do honor to a faithful soldier, caused a headstone to be erected upon his grave. From this, monuments and grave stones became customary. Tablets containing passages from Buddhist scripture, written in Sanskrit, were also erected, with the thought that they would be efficacious in expediting the passage of the spirit to its destination. The tombstones of today are not unlike the early ones. The front bears the name and age of the deceased; on the back is inscribed the parents' names and scriptural selections.

For ten hundred years Shinto struggled in vain against the superior strength of the western religion. But as the civilization of the Occident began to penetrate the East, the Japanese began to search the history of their own land, which resulted in the desire of the best educated to return to the worship of their fathers. The efforts of these men were rewarded, in 1871, when Buddhism was disestablished as the religion of the realm, and Shinto priests were admitted into the court of the present emperor. Therefore, during the last thirty-one years, the imperial funeral rites have been according to Shinto customs. Among the lower classes, however, Buddhism still holds almost complete sway; consequently, in Japan there are at the present time two distinct burial ceremonies. Before the revival of Shintoism, even the funerals of the Shinto priests were in the hands of the Buddhist hierarchy. In order to give an idea of the character of the funeral rites belonging to each sect, it will be necessary to describe the scenes accompanying the demise of persons of some prominence. The rites are greatly augmented on occasions of imperial funerals, and very meager at the obsequies of the poor.

Buddhist Rites:—Buddhist funerals are directed sometimes by priests alone, other times by secular organizations, the church

officiating in the religious ceremony only. The householders of every town form a co-operation known as kogumi (pronounced ko-gu-mi; o long as in owe; u as in bugle; i as e in eat) for the purpose of mutual help. When a person dies, the fact is notified to the priest of the district temple. On receipt of tidings, he, accompanied by one or two acolytes, repairs to the bereaved house, and completes the necessary arrangements for the religious services. The kogumi is also immediately informed. An officer and other witnesses are then sent to examine and report upon the condition of the body. While Christianity was struggling to get a foothold here, the natives suspected that many of the deaths were caused by some violent influence, wielded by the foreign missionaries, and every corpse was observed with the closest scrutiny, to see if there were present any marks of detested religion. The results of these suspicious investigations were always reported to the mayor. The kogumi takes upon itself the responsibility of making arrangements for the funeral, thus relieving the bereaved of all care and anxiety. The first move is to call in the undertaker who takes the measurement of the corpse, receives the order for the flowers, is instructed concerning the grave, and the special kind of coffin that will be required. He has nothing whatever to do with caring for the remains. This work is all done by the relatives, or by servants whom they may choose to do it. A few hours, generally twenty-four after death, the body is divested of its clothing, washed with warm water, and wrapped in a white linen cloth. The body is always laid with its head to the north, in which position it is left till the arrival of the coffin. The Buddhist burial receptacle is generally small and square, made of white wood, and finished without the slightest stain. Occasionally, the inside is lined with bags of vermilion, (among the poor, pillows of tea are substituted) but as a general rule, nothing at all is done for the preservation of the body. When introduced into the coffin, the corpse is placed in a sitting posture with the head bent to the knees; this position being derived, some say, from the habit of devotees who sit wrapped in religious meditation, while others discover it to be a symbolical representation. The remains having been properly fitted into place, a white linen cloth is spread over the top, and the lid securely fastened. Such doubling up of the

body requires that *rigor mortis* must either have passed off or be broken up before it can be placed in the squatting position. While talking with a certain doctor, who resides in Yokohama, regarding the advanced methods employed in America for the preservation of the dead, I referred to the hardening effects of *formaldehyde* fluids so commonly used in America. He was astonished that we Yankees should be using materials to make the bodies rigid, a thing that all Buddhists dislike to see, but when I compared the natural and life-like appearance of our dead with the relaxed features of a body that is allowed to lie without attention till the eyes open, the jaw falls, and the limbs become like rags, he readily observed that even a stone-like corpse would be more pleasant to look at, and less liable to cause disease, than those uncared for ones that emit terrible odors, and are so limp that they are, as the Japanese themselves confess, not only disagreeable to handle, but repulsive to the eye. The custom of viewing the remains is, however, not practiced among the Japanese; the reason being apparent--they are not those things of beauty which are a joy forever.

The old superstition about lucky and unlucky funeral days still exists among certain classes, and before deciding upon the day for the obsequies, geomancers are often consulted.

Around the casket, which is placed in the best room in the house, the relatives, friends, and priests sit. At the head of the coffin stands a table containing plants, foods, and a metal or earthen dish in which the priests and all the relatives of the deceased burn incense. The sermon is simply a short reading from Buddhist scripture, after which all present pass by the coffin, pausing long enough to make a low bow. This completes the ceremony at the house. The procession is then formed.

First come the attendants, walking in double file and carrying the floral offerings of friends. Following these come other attendants, carrying lanterns and flags. It seems that many of the ancient funerals were held at night, and the lanterns were originally used to illuminate the course of the procession, but today they are simply relics of past usefulness. Some flags contain religious inscriptions, and, in clever, sentimental terms, the virtues of the deceased are inscribed on others. The bier sustaining the

coffin is carried on the shoulders of six or eight coolies, and comes in line after the flag-bearers. The bier is peculiar in shape. It looks much like a good sized dog-kennel set upon two planks, six or eight inches wide, two inches thick and ten or twelve feet long. The planks are fastened to the bottom on either side of the house-like structure that rides above, and serve as the part which rests upon the shoulders of the pall-bearers. The roof instead of coming to a gable point, is rounded off into a convex shape, and projects about a foot beyond the front and rear walls. The eaves project over the sides much like those seen on the ancient temples, and small shrines, erected in all parts of the land. Four supports bear up the roof, and curtains of white linen or silk, hanging loosely on all sides, serve to hide the coffin, which, when taken from the house, is placed in the bier for transportation to the grave or crematory. According to a custom that existed only a century ago, but which is now entirely lost, a person known as the "chief mourner" followed directly after the corpse. This personage, judging from what is written, was the most interesting character in the entire ceremony. He was not a relative or friend, but a professional mourner, hired to manifest the intense grief felt by those bereft of their loved ones. This he did by dressing in hempen garments, wearing straw sandals, covered with white hempen cloth, and carrying a bamboo staff upon which he leaned, and by which he laboriously moved along, as though so sorrow-stricken and broken-hearted that, without support, it would be impossible for him to stand. Next comes an attendant carrying a parchment, or stick, containing a new name that had, immediately after death, been applied to deceased by the chief priest. Four or five priests, each having an attendant, come next, and then the relatives and friends—some in carriages drawn by horses, others in rikishas, the human vehicles of the Orient. Last of all come the servants who bring cakes and dumplings to give to the bystanders.

Although many of the Buddhists are buried in the ground, yet cremation is the true Buddhistic method of disposing of the body. Upon arriving at the crematory, the remains are given into the charge of the crematory officials who issue a receipt for the body. The funeral cortege disbands, and the relatives and friends return

home. The coffin containing the body is put into a furnace of lighted wood. The burning lasts for two or three hours, sufficient time to thoroughly consume the corpse. Except a few small splinters of bone and teeth, the ashes are the only thing that remains. The cinerary, weighing about four pounds, is placed in an urn, sealed securely, and the name of the deceased engraved on the top. The following day, the relatives, accompanied by a priest and his acolytes, go to the crematory, and, upon presentation of the receipt issued the day previous, receive the urn containing the ashes of their dear one. They repair to the cemetery where, after a short reading from the sacred scriptures, dust is returned to dust. Only when the body has been cremated is intramural burial permitted. The charges for cremation are: first class, \$5 to \$7; second class, \$2 to \$2.50; third class, \$1.20 and \$1.50. A good priest, of whom inquiry was once made on this point, said, "Poor folks often come begging to be let off more cheaply, but in these hard times, it is impossible to reduce the charge a single cent."

(Concluded in next number.)

DO IT NOW.

Under every clock in a factory at Cleveland, Ohio, is the motto, "Do it now!" Such a motto, lived up to by everyone would add thousands of good deeds to daily happenings, save many firms from bankruptcy, paint hundreds of pictures only dreamed of, and straighten out half the tangles of our complicated social life. The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly undertaken prove less difficult than we anticipated, and the joy of accomplishment often compensates for any hardship experienced. Don't get to be known for unfulfilled good intentions. Good intentions carried out become the good deeds that make men useful, loved, and famous. Doing things, rather than just planning them, makes all the difference between success and failure.—*Success.*

EDITOR'S TABLE.

“WHERE YOUR TREASURE IS, THERE WILL YOUR HEART
BE ALSO.”

Regardless of what has often been said by the authorities of the Church on the subject of secret societies, letters are constantly being received by the IMPROVEMENT ERA desiring answers on various phases of this question. How strict shall we be with young men who have joined? Is there any harm in joining a secret society purely for financial reasons? Is it wrong to join a secret society whose aims are only fraternal and charitable? What shall be done with persons belonging to the Church who are now members of a secret society? Why is it wrong to join protective societies when none such exist in the Church? Is it wrong to join a protective society with a view only of protecting one's family?

It is a well known truth that the counsel of the First Presidency of the Church, in all cases, has been and is against our brethren joining secret organizations for any purpose whatsoever, and that wherever any of them have already joined, they have been and are counseled to withdraw themselves from such organizations, as soon as circumstances permit and wisdom dictates. In taking this position, there has not been, neither is it intended that there shall be, any controversy with the societies, and with their aims and objects. The merits of the various orders are not considered at all; their aims may be ever so worthy and their objects ever so commendable. That matter does not enter into the discussion, so far as a member of our Church is concerned.

The gospel of Jesus Christ is true, and is a power unto salvation, temporal and spiritual. A man who complies in every respect

therewith has everthing that any society can offer, with countless truths and consolations added: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Church is divinely organized, and in that organization there is provision for the development and practice of every virtue known, every charity revealed. For this reason and for its promises of eternal life and glory, the gospel, and the Church divinely established for its promulgation, should be nearer and dearer to a follower of Christ than all other things. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

It is true that many of our people have been led to join these various societies on the ground that their aims and objects are purely charitable and social in their character; and, besides, inducements are held out procuring life insurance at greatly reduced rates. Now, however worthy their aims and objects—and there is no controversy on this point—they are outside the pale of the Church, and, by joining them, young men divide with man-made organizations their allegiance to the Church, which, for the love of Christ and the glorious and eternal promises of his gospel, demands their all. In joining other societies than the Church, young men render themselves liable to have their feelings, in whole or in part, alienated from the Church, for where their treasures are—social, fraternal, charitable, financial—there also will their hearts be found. Gradually, too, at first imperceptibly, perhaps, the society will exert an influence that will have a tendency to withdraw the man from the Church, on the principle that every organization, like every creature with life, looks to its self-preservation first. "He that is not with me is against me: and he that gathereth not with me scattereth."

Then come the plausible financial excuses in the way of insurance, and we have young men pleading for themselves or their families at death—providing for the future. That is a natural feeling, but if it cannot be satisfied without the risk of our losing the spirit of the gospel, of what benefit is it? "For what is a man profited, if he shall gain the whole world and lose his own soul?"

Ambition to be rich, says Paul, drowns men's souls. We have many examples in the Church of brethren who have made shipwreck of their faith because of their inordinate desire to gather wealth—to provide for their children and families. In some cases they gained the wealth; in others, they died poor; but, in either event, they lost the faith, and often their children, whom they provided or sought to provide for, have squandered their inheritance, or are without hope in Christ Jesus, death finding them bankrupt for eternity. They accentuate the present and temporal, forgetting the kingdom of God and their inheritance therein, which are the great essentials. On the contrary, there are hundreds of the Saints who have died poor in this world's goods, but with a faith surpassing understanding. Their children have struggled with the world, buoyed up by the rich treasures of hope and faith; and their very struggles have made them strong. They seek first that which is essential, the Spirit of God and his kingdom, and God makes all the incidentals.—possessions, food, clothing,—his gracious care. Of them it shall be said: "Their reward is sure: they stand prepared to take upon themselves the responsibilities connected with the ordinances of the house of the Lord. Every man who understands the gospel must know that the Church, along the line of its labors of salvation and redemption, cannot ally itself with any institutions that are begotten by and conducted in the spirit of the world; but it must hold itself free from them, of whatever name or nature. Since the Church is made up of members, and since any organization can only be what its aggregate individual membership is, the members must also be free. Those of the brethren who are still in doubt as to the evils of secret associations, will find abundant proof in the history of the Church, as written in the Book of Mormon, to be traced from references in II Nephi 10: 15. (References page 85.)

In conclusion, the members of our Church who have faith to heed the advice of the authorities thereof, will not ally themselves, under any pretense, with any organization not instituted by the Lord for the building up of Zion. Neither will they, for any consideration, allow themselves to imbibe the spirit of the world, or be tempted to lose their faith, which will be the result with those who divide their interests, devoting some to other organizations.

This is the testimony of those who have joined and who have later withdrawn. Nothing can be permitted in the members that is calculated to bring division and weakness to the Church, yet those who have been led to join other institutions should not be dealt with harshly, but should be made to understand the position of the Church, and where it is so understood, they should shape their affairs for withdrawal, in humility and repentance, from that which threatens their standing.

Joseph F. Smith.

ANSWERS TO QUESTIONS.

Joining Secret Societies.

I would like to have an answer to the question: Is there anything wrong in members of the Church joining secret societies? A number of our young men are joining, because they say it protects their families.

This question has often been answered in the affirmative, and with good reasons. The reader is referred to an editorial in this issue of the ERA, and also ERA vol. 6, page 149, from which it is learned: "No members of the Church should be led away by men who under any pretext seek to induce them to become members of any organization, secret, social, or otherwise, outside the control of the Church." On the eighth of last August, in reply to an inquiry from Organizer W. S. Montgomery, of the Fraternal Brotherhood, President Joseph F. Smith said that "the policy of the Church of Jesus Christ of Latter-day Saints is and always has been against its members allying themselves with any of the secret or fraternal orders."

Raffling and Gambling.

Is it proper to raffle property for the benefit of missionaries?

No; raffling is a game of chance, and hence leads to gambling; for that reason, if for no other, it should not be encouraged among the young men of the Church. President Young declared raffling to be a modified name of gambling; said that "as Latter-day Saints we cannot afford to sacrifice moral principles to financial gain," and advised the sisters through the *Woman's Exponent*

not to raffle. President Lorenzo Snow endorsed and approved of these sentiments; President Joseph F. Smith has also expressed his unqualified disapproval of raffling; the General Sunday School Board have declared against it; and finally the state law makes it unlawful to raffle with dice; and if it is unlawful with dice, in principle, is it not just as injurious with any other device? With all these objections, should it not be clear to anyone that raffling horses, quilts, bicycles and other property is not sanctioned by the moral law nor approved by the general Church authorities. But it continues just the same, and if you do not believe in it, you should refuse to patronize it, so helping the cause. Now, how shall we aid the missionary who wishes to sell a horse, or what not? Let everybody give a dollar, and let the donors decide, by vote, to what worthy man, not of their number, the horse shall be given. No chance about that—it is pure decision, and it helps the people who wish to buy chances solely for the benefit of the missionary, to discourage the gambling propensities of their natures. However, here is an additional thought: The element of chance enters very largely into everything we undertake, and it should be remembered that the spirit in which we do things decides very largely whether we are gambling or are entering into legitimate business enterprises.

The Gospel Embraces Both Plan and Power.

What is the Gospel?

In a general way, the gospel is the plan of salvation promulgated by Jesus Christ for the redemption of mankind. It is also "the power of God unto salvation to every one that believeth." (Rom. 1: 16.) The plan may be called the law,—the commandments of God; the power,—the Spirit of God. Salvation is obtained by combining in one's life and practice the plan and the power—the word and the spirit.

Choosing a Patriarch.

In case he who should hold the office of General Patriarch in the Church is not worthy, who has the authority to choose another?

The Lord, through the President of the Church, would reveal the name in such a case, and then the name of the person so nomi-

nated would be presented to the Church for reception and approval.

"And, again, the duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, *having all the gifts of God which he bestows upon the Church.*" (Doc. & Cov. section 107: 91, 92.)

"No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church." (*Ibid.* section 20: 65.)

"And all things shall be done by common consent in the Church, by much prayer and faith." (*Ibid.* section 26: 2.)

Authority of John the Baptist.

Where did John the Baptist get his authority to baptize?

"The word of the Lord came unto John the son of Zecharias in the wilderness." (Luke 3: 2.)

"Behold, I [God] send my messenger before thy face, which shall prepare thy way before thee," (Mark 1: 2.)

"This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Luke 7: 27. Jesus speaking of John.)

"For he [John] was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord." (Doc. & Cov. section 84: 28.)

"John [at the time of Christ] was the only legal administrator holding the keys of power there was on earth. The keys of the kingdom, the power, the glory, had departed from the Jews; and John, the son of Zechariah, by the anointing and decree of heaven, held the keys of power at that time." (Compendium, Gems, page 277.)

New Dispensation of the Gospel.

In order to bring about a new dispensation, is it necessary for the gospel to be taken from the earth? If so, at what time between Adam and Noah was it taken away?

In order that a new dispensation may be rendered necessary, it is not essential that all the priesthood and authority of the old dispensation be taken from the earth. Each dispensation is characterized by its own peculiar powers and labors; and a new one is sometimes rendered necessary when the old one has long since accomplished its work, and new labors are called for. This may be the case, even if some of the authority and principles of the old dispensation still remain on earth. For example, the priesthood held by Adam is traced without interruption down to Noah (Doc. & Cov. section 107: 40-54); and doubtless the principles of faith, and of repentance, and the ordinances of baptism and the bestowing the Holy Ghost were preached and practised during the entire time. But a partial departure from the principles and duties of the Adamic dispensation, and the necessity of a special labor, rendered a new dispensation essential. The keys of this dispensation, and the performance of its distinctive duties, were entrusted to Noah. The Noachian dispensation included the preaching previous to the flood, and the renewal of the covenant; and the re-peopling of the earth, and other essential labors after the flood.

The authority of the Melchizedek priesthood is also traced uninterruptedly from Noah to Abraham, and also from Esaias, who lived in the time of Abraham, to Moses, (Doc. & Cov. section 84: 6-17.) Yet during this period three dispensations—the Noachian, the Abrahamic and the Mosaic—were instituted; each being rendered necessary by special conditions, and the need of particular labors. Hence, it is not necessary that all the powers of one dispensation be removed from the earth before another is instituted.

Did the Prophets Hold the Melchizedek Priesthood?

Was the Melchizedek priesthood taken from the earth with Moses? If so, what priesthood did Elijah, Elisha, Jeremiah and Isaiah hold; and how was this priesthood conferred upon these men?

In considering this question, the distinction between the priesthood and its keys should be carefully drawn. Priesthood is authority in general, but this generic term does not necessarily include the call to preside over a dispensation, bestowing the

priesthood on one's fellows, and organizing the work of God in its various ramifications. This calling and power is exercised by virtue of the keys of the priesthood. The keys of the Melchizedek priesthood were held and exercised by Moses, but they were taken from the earth with him, because of the unworthiness of the Israelites. (Doc. & Cov. section 84: 19-25; Psalm 81: 11, 12.) So far as we know, the keys of this high priesthood were not held in their fulness by any one between Moses and Messiah; but it does not follow that the general authority and power of the Melchizedek priesthood was not held by individuals who lived during that interval. It would seem impossible for the great works performed by Elijah, Elisha, Jeremiah, Ezekiel, Isaiah, Samuel, and others of the prophets to have been done with lesser power than that priesthood; but these men could have held this power and authority without possessing and exercising its keys in their fulness; indeed, we think that this was the case, and that these men held, by special appointment, the power and authority of the Melchizedek priesthood without exercising a fulness of its keys. The Prophet Joseph Smith says: "All the prophets held the Melchizedek priesthood, and were ordained by God himself." (See Compendium, Gems, page 287. Also "Spirit of Elijah," Compendium, pages 281-2.)

Appendages to the Melchizedek Priesthood.

Doc. & Cov. 84: 29, "Again, the offices of elder and bishop are necessary appendages belonging to the higher priesthood." Does this mean that an elder does not hold the high priesthood? If so, why not?

It does not mean that an elder does not hold the high priesthood; on the contrary, an elder holds the Melchizedek priesthood, (Doc. & Cov. section 107: 7) just as does a seventy, high priest or an apostle. (See ERA vol. 4, page 394.) The elder's authority is specifically defined in section 107: 10, 11, 12 Doc. & Cov., but the title is also a general one, applying to all who hold the high priesthood, in which latter case the regular offices, such as apostle, high priest, seventy, define the specific duties.

The office of bishop is an appendage to the high priesthood, because no one but a literal descendant of Aaron can act as a

bishop unless he is a high priest in the Melchizedek priesthood. (Doc. & Cov. section 106: 69, 71.) The office of elder is an appendage to the high priesthood in the same way that teachers and deacons are appendages to the Aaronic priesthood (Doc. & Cov. section 34: 30;) and as *all other authorities or offices in the Church* are appendages to the Melchizedek priesthood (Doc. & Cov. section 107: 5); or as the Aaronic priesthood as a whole is an appendage to the Melchizedek priesthood. (Doc. & Cov. section 107: 14.)

SECRETARIES OF GENERAL BOARD Y. M. M. I. A.

The IMPROVEMENT ERA begins the publication of portraits and sketches of the General Secretaries of the Y. M. M. I. A. in this number, by presenting a good likeness of Dr. Milton H. Hardy, to whom the cause of mutual improvement is greatly indebted for many good ideas, and many years of careful and conscientious labor. When the organizations were first effected, in 1875, there was no thought of a general board. The persons chosen to organize the associations worked separately, and by consent Dr. Hardy acted as their secretary. It soon became apparent, however, that a general body was necessary to most effectively accomplish the best results; and, as a step towards the organization of a General Board, Dr. Hardy, who was among the organizers of our associations, was chosen Territorial Secretary. This was done at a conference held in Salt Lake City, on April 8, 1876. When the board (or central committee then called) was finally organized, on the eighth of December, 1876, Dr. Hardy was chosen as first assistant or counselor to Superintendent or President Junius F. Wells, with Rodney C. Badger as second assistant, Mathoni W. Pratt, treasurer; and John Nicholson, secretary, with Richard W. Young and George F. Gibbs, assistant secretaries. While Dr. Hardy can not, therefore, be called the first General Secretary of the Board, he deserves place in this series as first general or territorial Secretary of the Young Men's Mutual Improvement Associations. Dr. Hardy has continued to work vigorously in the cause,

and is at present a valued member of the General Board, though unable, owing to his business duties as Medical Superintendent of the State Insane Asylum, Provo, to take such an active part in the work as he did in the early years. The manual idea was first effectively put to practical use in our associations by the outlines made by Drs. Hardy and Brimhall, for the *Contributor*; the first manual, issued in 1891, was largely written, introduced and explained by Dr. Hardy, who is a man preeminently endowed with the power of organization, classification and arrangement. He has a place for everything, and everything in a place. As teacher, county superintendent of schools, churchman, organizer, physician, and a man of splendid character and good deeds, he stands out a prominent example—a modest and worthy workman.

A portrait of the first Secretary of the General Board, Elder John Nicholson, with a sketch by Orson F. Whitney, will appear in the next number of the ERA.

ANNOUNCEMENTS.

The "Era" Story.

In response to the notice offering \$50 for the best story suitable for the ERA, five manuscripts have been received: "The Great Key," by Acorn; "A Week in a Box Canyon," by Henry James; "Florry," by East Lynne; "Satan's Shafts," by Ramondo; and "The Baby Elephant," by Uno Hu. The editors have selected a committee of three readers, and as soon as it shall be decided which story is the best, and most suitable for our magazine, announcement will be made, and the publication will begin.

A Thrilling Narrative.

"Tiger Hunting in India," is the title of a thrilling narrative which Col. R. M. Bryce Thomas, on request, has kindly written for the boys of Utah, and which will appear in the March number of the ERA. Col. Thomas speaks from personal experience. He is a retired officer in the British army who has had over thirty years' service in the Empire, passing from military duty to administrative duty in the interior states of India, in which land he has spent the

greater part of his life. He is a resident of London, but is just now spending a few weeks in Utah. His contributions heretofore to this magazine have been of great interest, and the boys are assured of a rich treat in the forthcoming tale of adventure.

Conjoint M. I. A. Conferences, 1903.

Sunday, Jan. 18.....	San Luis, North Sanpete
Sunday, Jan. 25.....	Millard, Benson, Pocatello
Sunday, Feb. 1.....	Wayne
Sunday, Feb. 8.....	Beaver, Utah, Sevier
Sunday, Feb. 15.....	San Juan, Emery, Morgan
Sunday, Feb. 22.....	Juab, Fremont, Uintah
Sunday, March 8.....	Panguitch, Union, Box Elder
Sunday, March 15.....	Bannock, Jordan, Woodruff
Sunday, March 22.....	Summit, Oneida, Bingham
Sunday, March 29.....	Wasatch, Cassia, South Sanpete
Sunday, April 12.....	Granite, Nebo
Sunday, April 19.....	Davis, Malad
Sunday, April 26.....	Bear Lake, Tooele
Sunday, May 10.....	Parowan, Hyrum, Alberta (East)
Sunday, May 17.....	Weber, North Davis, Alberta (West)

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Gen. Supt. Y. M. M. I. A.

ELMINA S. TAYLOR,

President Y. L. M. I. A.

THOS. HULL,

Gen. Sec'y Y. M. M. I. A.

ANN M. CANNON,

Gen. Sec'y Y. L. M. I. A.

BOOK MENTION.

Utah, the Inland Empire,

Is the title of a beautifully illustrated work of 110 pages (size 9 x 11½ inches) published by the *Deseret News*. The articles on the various subjects are written by authorities in the fields they cover, and give an excellent account of the settlement, growth and development, mining, agricultural, and commercial industries, of Salt Lake City and the State. The State's attractions, together with the biographies of some of its leading spirits and founders are attractively treated. It is just the kind of a book for tourists, and to send to friends at a distance

who wish to learn something authentic of our prosperous land. Price, 75 cents.

The "Beobachter" Kallender for 1903.

This annual publication (288 pages), issued by J. H. Ward, Salt Lake City, editor of the oldest German newspaper between the Missouri river and the Pacific ocean, comes to hand, neat in appearance, full of information, and with a review of literature in Utah, by the editor. Elder Ward deserves great credit for his work, and also the congratulations of the German people in Utah for his capable efforts in their behalf.

NOTES.

Dr. E. Castelli, of Washington, D. C., in the *Medical Record*, has recently given a very clear definition of the cause of seasickness! He says that it "is the result of the *consciousness of the oscillation of the act of orientation.*" The remedy is much simpler; "fix your eyes upon a mirror. Why? Because eyes and mirror form one body, and the changing of horizons being reflected by a surface equal in every plane, the eye loses the consciousness of the different changes." Let a missionary try it and report to the ERA.

"Smoking Church Services" are the latest innovation in London, and promises to attract workingmen who have hitherto been outside the pale of religious influence. Archdeacon Wilberforce of Westminster started the movement last year by inviting the men who were fitting up the Abbey for the coronation to attend service in the cloisters during their lunch hour, and giving each man an ounce of tobacco. Many accepted the invitation, and joined heartily in the services.

The home and the hearthstone are the basis of a nation's greatness. Marriage is the institution blessed of all, and happy are those whose fortunes and aspirations are twined into one loving embrace, and who thus tread life's pathway. Charity to the imperfections of the other, loving patience and kindness, loyalty in sickness and in health, loving ministrations one to the other, loyalty and fortitude in adversity, and mutual joy in the hours of prosperity, all crowned with steadfast love—these are the characteristics of a happy union. Nothing is more beautiful to contemplate. Such a marriage is a benediction to all.—*John H. Small.*

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—December 16—State farmers' institutes, well attended, are held in American Fork and Mt. Pleasant.....Ex-postmaster Charles Meighan, of Ogden, is sentenced to one year in the State prison for embezzlement.....17—Profs. Merrill and Hutt held a farmers' institute at Manti; there is a movement on foot to establish an experimental dry farm in Sanpete. Farmers have arranged for weekly meetings.18—The Supreme Court reverses the lower court in the text-book case, which means that the work of the Convention last May was legal. It is victory and vindication for State Superintendent A. C. Nelson and the County superintendents of schools.....Father Spence, born Scotland, Nov. 5, 1824, died in Wellsville, Cache Co.....Profs. Merrill and Hutt held a farmers' meeting at Gunnison.....19—Farmers' institutes are held at Heber, Wasatch Co., by Profs. Widtsoe and Ball, and at Salina, Sevier Co., by Profs. Merrill and Hutt.....Anders Nilsson, a faithful old resident of North Salt Lake, 80 years of age, died from exposure, having accidentally fallen into a canal.....20—Farmers' institutes are held in Provo, Richfield, Elsinore, Payson and other places.....Annie D. Hill, a public school teacher, dies under mysterious circumstances in a Salt Lake doctor's office21—In all the stakes and wards of Zion, the Saints celebrate, by appropriate services, in song and speech, the 97th anniversary of the birth of the Prophet Joseph Smith.....24—George W. Thatcher, a pioneer of Utah, and a leading figure in her history and business, born Springfield, Ill., in 1840, died in Logan, Cache Co.....The case against Clyde Felt, for murder, was dismissed.....Shadrach Holdaway, a member of the Mormon Battalion, born Tenn., Oct. 15, 1822, died in Provo25—John Allen, came to Utah in 1875, age 51, a former Salt Lake City Councilman, died.....26—An important agreement is arrived at by four canal companies now drawing water from Utah Lake; by which they will combine as the Utah Lake Reservoir and Canal Co., with a capital of \$487,500, with a primary right of 480 cubic feet per second.....Isaac J. Seeley, who came to Utah in 1848, died in Mill Creek, age 65 years.....27—Mrs. Jessie Benton Fremont, widow, of Col. J. C. Fremont, the Pathfinder, died in Los Angeles.....Samuel C. Mitton, an old-time resident of Wellsville, died in Logan.....28—The Lehi sugar factory ends its run for this season, having

sacked 21 million pounds of sugar.....The 33rd ward was organized from the 10th, in Salt Lake City, with Robert A. Brighton, bishop;Samuel Wells, 84, and Halvor Olsen, 72, died; they were the oldest residents in Sevier Co.....29—The First National Bank of Murray was authorized to begin business, capital \$25,000, L. S. Hills, president, L. W. Burton, acting cashier.

January 1, 1903—"Corianton" is presented to a large house in Logan.....A freight train on the Tintic line of the Rio Grande is wrecked near Goshen.....2—The non-"Mormons" of Provo circulate a statement favoring Reed Smoot for the Senate.....3—The City of Murray inaugurated its officers.....The Utah National bank, Salt Lake, has been purchased by a syndicate headed by President Anthon H. Lund, John Henry Smith, W. H. Smart, T. R. Cutler and others.....Geo. A. Lowe, born Ashburnham, Mass., May 16, 1836, a leading business man and citizen of Utah since 1870, died in Salt Lake City.....Gen. Wm. Booth, founder of the Salvation Army, addresses large crowds at the Salt Lake Theatre.....Augusta Greenhalgh, age 68, a resident of Santaquin, died.....5—Judge H. H. Rolapp sentences Brown, the murderer of a Chinaman in Ogden, to 40 years in the State prison.....Johanna Anderson, mother of C. A. Carlquist, born in Sweden, March 27, 1827, died in Salt Lake City.....6—James Larson, a teacher in the L. D. S. University, dies of small-pox.....Arnold G. Giauque is elected president of the Salt Lake Board of Education.....7—Ex-Postmaster Charles Meighan, of Ogden, at his own request, he having no money for expenses of a new trial, was taken to the pen to begin his imprisonment for embezzlement of office funds.....8—Senator Kearns, in an interview, declares that President Roosevelt had requested him to state that the President hopes no apostle will be elected U. S. Senator, as such action would work great harm to Utah, and would be very unwise, as it would arouse opposition and inject unfortunate questions into national politics. The interview caused great comment and discussion.....9—Apostle Reed Smoot says he is still a candidate for the Senate, and does not believe the President will interfere.....The Republican caucus agree upon Hon. E. M. Allison, Jr., for president of the Senate, and Hon. Thomas Hull for Speaker of the House.....10—Smallpox becomes epidemic in various parts of the State.....11—Myron Tanner, father of Dr. J. M. Tanner, and a pioneer in Utah, as well as a leader in her industrial, religious, financial, educational and political life, died at Forest Dale.....12—The Senate of the fifth Utah Legislature organized, electing Hon. E. M. Allison, Jr., President, while the House elected as Speaker Hon. Thomas Hull.....13—Governor Wells' message was read to the Legislature. He congratulates the people on the eighth year of statehood, and the joyous event of the new century, and in detail dwells upon the needs and doings of the public institutions of Utah, her industry, and her necessities in the way of new laws.....James Currie, a pioneer of 1852, died in Salt Lake City.....14—The Republican legislative caucus nominated Reed Smoot for the Senate by 38 votes, as against six for Sutherland, two for Wells and two for Geo. M. Cannon.

DOMESTIC—*December 15*—New York bankers form a money pool of

fifty millions to meet emergencies caused by money stringency.....
16—The Senate ratifies the treaty with Spain.....John D. Rockefeller presents one million dollars to the Chicago University.
17—The Urgent Deficiency bill, carrying over one million dollars, passed on the 15th by the House, is passed by the Senate.
18—The Panama Canal Treaty is delayed, owing to a disagreement over the amount of the annuity to be paid Colombia.....
19—The provisions of the Cuban reciprocity treaty are made public.....22—Mascagni, the musician, cancels all his open dates, and brings his American tour to an end in Chicago.....
23—The U. S. Supreme Court decides that an insurance policy on a man executed for murder is invalid.....The quarantine on cattle is raised in Connecticut.....24—President Roosevelt is asked by Germany and Britain to act as arbitrator in the Venezuelan controversy; he declines and asks that the matter be referred to the Hague, thus saving the integrity of that tribunal.....29—Binger Hermann, Commissioner of the General Land Office, resigns.....
 The new battleship *Maine* is put into commission at League Island navy yard, Pa.....30—Senor Azpiroz, Mexican U. S. Ambassador, confirms the report that Mexico will change from a silver to a gold money standard.

January 1, 1903—The U. S. Steel Corporation announces a plan by which profits will be shared by employees.....The United States announces willingness to accept China's indemnity on a silver basis..... 2—The new cable from Hawaii carries greetings to President Roosevelt.....The President orders the Indianola, Miss., post office closed, owing to enforced resignation of colored postmistress.....4—Reports of the Philippine Commission and Governor Taft are made public.....6—Andrew Carnegie offers \$1,500,000 for the erection of thirty libraries in Philadelphia.....
A bill passes the House providing for the redemption of Hawaiian silver coins.....In sending the Philippine commission report to Congress, President Roosevelt recommends an appropriation of \$3, 000,000 to relieve distress in the islands.....The Washington Carnegie library is dedicated.....9—The Cabinet decide not to accept the resignation of Mrs. Cox, the colored postmistress at Indianola, Miss. The citizens have established a private office for distribution of mails.....10—It is reported that President Roosevelt objects to the candidacy of Reed Smoot to the Senate, from Utah, because of an oath by which, as an apostle of the Mormon Church, he is said to have renounced all allegiance to the State.....11—Thousands of residents of Manila urge Gov. Taft not to leave the islands, fearing a change in policy, should he leave to serve as Associate Justice of the Supreme Court.....12—Intense cold prevails throughout the central states.....13—Judge W. B. Heyburn is chosen Senator by the Idaho Legislature, and Senator Perkins of California is chosen to succeed himself.....14—The Connecticut Republicans name O. H. Platt for the senate in a three-minute caucus.....
 The bill providing for a rebate of coal duties passed the House by a vote of 258 to 5.

FOREIGN.—*December 15, 1902.*—Italy joins Germany and England in making demands on Venezuela.....16—Russia presses China to assist in the establishment of customs and postal services under Russian supervision at principal stations of the Manchurian railway.....17—Premier Balfour announces a state of war existing between Great Britain and Venezuela.....19—The allies accept proposal of arbitration made in behalf of Venezuela by U. S. Minister Bowen, Caracas.....20—The allies ask President Roosevelt to act as arbitrator in the Venezuelan trouble.....Official proclamations of the Venezuelan blockade are issued in London and Berlin.....Many thousand people are reported starving in Finland and northern Sweden.....The Czar pardons 58 students who were sent to Siberia.....21—Marconi announces his success in establishing wireless telegraphic communication between Cape Breton, Canada, and Cornwall, England.....22—By earthquake at Andigon, Turkestan, 2,500 people are killed and 1,600 houses destroyed.....26—The Powers concerned in the Venezuelan controversy agree to submit the case to the Hague tribunal.....Secretary and Mrs. Chamberlain arrive at Durban, South Africa, and Lieut.-General Miles arrives at Pekin.....27—The Roumanian senate adopts a measure providing for the naturalization of Jews.....28—Marconi continues daily wireless communication with England.....29—The Viceroy of India officially opens the Coronation Durbar at Delhi.....The Cuban Senate refuses to meet in extra session to dispose of the reciprocity treaty with the United States.....30—France and Guatemala agree to submit their differences to the Hague tribunal.....31—Announcement is made from St. Petersburg that financial help for starving Finland will be welcomed.

January 1, 1903.—King Edward is officially proclaimed Emperor of India at the Coronation Durbar, Delhi.....3—Preparations are making to place Spain on a gold basis.....German marines land at Puerto Cabello, Venezuela, to cover the seizure of vessels in the inner harbor by the blockading fleet.....European powers menace China, and decide upon the payment of the indemnity on a gold basis.....4—The Sultan of Morocco is reconciled with his brother, and the rebellion ends.....5—Ex-Premier P. M. Sagasta died in Madrid.....7—All the ministers except the American envoy sign the note warning China she must pay her indemnity in gold.....8—Thirty thousand troops led by Lord Kitchener are reviewed by Lord Curzon, at the Durbar exercises at Delhi,Venezuela accepts all the conditions demanded by the powers.....10—As King Alphonso was coming from church in Madrid, a deranged man fired into the royal procession.....11—Advices from Morocco indicate that the situation is not improving. The Sultan's troops are selling their weapons to the pretender.....14—Daily street parades of London's unemployed are causing much apprehension.

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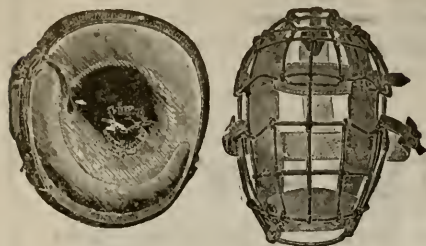
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